DEVELOPING THE LEADER WITHIN: A TRANSFORMATIONAL LEADERSHIP MODEL TO ADDRESS HEALING WHEN WOUNDED

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ABSTRACT

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The context is Shekinah Glory AMEZ Church in Spartanburg, South Carolina. The problem is that membership has suffered woundedness that crippled them taking and operating in leadership positions. With the training to identify woundedness and its personal effects, a transformative model can be developed to assist the process of developing the leader within. Data collected will include a self-examination survey, prompted journaling, overall project and pre- and post-questionnaires, given themed teachings over an eight-week period. It is anticipated that if leaders are trained in a transformational leadership model, awareness and understanding of effective leadership will facilitate healthy congregations.

ACKNOWLEDGMENTS

I wish to take this time to acknowledge, with heartfelt sincerity, Mr. Ken Cochrane, who came to know me by name during this process. Dr. Wyckoff, your words became my prayer to work through the pain and not in the pain. Dr. Kennon, your wealth of wisdom was priceless. Dr. Lori Spears, it is a small world, after all, and I am here largely because of you; Thank You. Dear professional and peer associates, you each hold a special place in my heart, and the time you took with me helped in enlarging my lens.

Finally, there are lyrics that say, “How Can I Say Thanks for The Things You Have Done For Me…” to the best mentors ever: Dr. Nelson, my purpose is not always my passion, though my passion now is to be purposeful and intentional in every assignment. To Dr. Sadler, instead of writing three to four additional pages, I will summarize by saying, “May God continue blessing the works of thy hands. On a personal note, just know you have done just what ‘DMEM’ said you would do.”

DEDICATION

This dedication goes out to so many. To my family and friends, you encouraged me to keep moving when I wanted to throw in the towel. My children, you have been my cheering squad every step of the way. To the people I serve and form a community with, you have been and are my reason for I, too, have been wounded, healed, and transformed. Finally, I dedicate this work to my husband, who continues to support me. No matter the late nights, early mornings, or in-betweens, you have been there; I love you! To my Lord and Savior, you permitted me to take this journey. May this work be used to transform the weak into the warrior in Christ Jesus!

INTRODUCTION

Many choose to avoid the word "woundedness." Often, we have lived with these bruises so long that they have become a part of our norm, and we can no longer distinguish our wounds from our 'normal' personalities. The problem is that woundedness occurs within churches. That woundedness, if not addressed, has the potential to prevent those who have vital gifts and talents that are beneficial to the body of Christ from stepping into that office of ministry to lead. The context of this project is Shekinah Glory African Methodist Episcopal Zion Church, located in Spartanburg, South Carolina. The problem present in the context is that the congregation suffers from woundedness due to the changes in pastoral leadership that have occurred through the years. As a result, their woundedness prevented them from wanting to take and operate in leadership positions.

It is here that all four of the foundation chapters will be recapped to set the stage for the project study. Chapter One considers the formative years of my context. Shekinah Glory AME Zion Church, henceforth referred to as "The Glo," was a church birthed out of a church already in existence. The split resulted in woundedness, for there were some who left but many who stayed behind; however, from what was reported, The Glo thrived, with many joining. According to founding members, fifty families a year consistently joined with ministry programs that reached throughout the community. After approximately eight years of ministry leadership from only one pastorate, the unexpected,

by congregational thought processes, happened, and the itinerant pastor was moved. To the congregation, this unexpected occurrence was devastating, with many left wounded because the one who invested genuine time, care, and leadership was taken away without warning. For the next twelve years, various leaders and styles transitioned through The Glo, leaving their mark, some good and some bad, leaving individuals who left or remained wounded. For the congregants, stepping into leadership roles was not done, nor was it pursued. At the point that I received the pastoral assignment in 2021, there was only one person left. As some have returned, the one thing apparent is there has been church hurt that has left many frustrated and numb, resulting in a despondency toward ministry positions.

The hypothesis of this project is if the membership participates in a training that provides teaching and identification of woundedness and its effects, a transformative model can be developed that will incite the process of developing the leader within oneself to facilitate healthy leaders and congregations. In this process, Jesus is considered the key to bringing this about. Psalm 147:3 says, "He heals the brokenhearted, and binds up their wounds" (Ps. 147:3, NRSV). It is then, at this point, that healing has begun and wounds bound that "he who proclaims liberation is called not only to care for his own wounds and the wounds of others but also make his wounds into a major source of his healing power."[1]

Chapter Two provides the biblical foundation by studying one who was wounded. Joshua is one such leader who is wounded yet steps into his newly assigned leadership role with the help of God to lead not just himself but a nation. Joshua 1:1-9 is the biblical

[1] Henri J. M. Nouwen, *The Wounded Healer* (Garden City, NY: Image Books, 1979), 82-83.

foundation that serves as a key to the concept of leadership given woundedness. He had just lost his mentor who had been with him from freedom from slavery to the bridge of crossing into the promise. Now, given his wound of loss, God teaches and equips him for the assignment given, reassuring him to "be strong and courageous, fearing nothing for He would be with him" (Jos 1:9).

Historically, it is important that we must know our past as we pursue our future. Chapter Three reviews the entities within our historical landmark that speak of the toil and turmoil experienced that eventually yielded healing and transformation. Given the African Methodist Episcopal Zion Church denomination, John Varick is considered the founder and first bishop; however, Methodism is attributed to John Wesley and thus brings into being the how, when, and why of the matter. The road John Wesley and his brother traveled was not easy with many wounds suffered along the way; however, His love for God and the faith kept him moving toward the road of righteousness. Norwood writes:

> John and Charles Wesley provided the basic ingredients and the special emphases: Catholic tradition, Reformation message, Anglican ecclesiology, Puritan discipline, and Pietist feeling. From many sources Wesley developed a theology of the royal road of salvation which is best characterized as a working theology, designed to help persons on their way to heaven. The grace of God was interpreted in various stages as enabling the fundamental transformation of the individual through a conversion experience in which God was the prime mover, Christ the mediator, and the individual a full participant as responder.[2]

Both Joshua and John were called upon to take on leadership roles. They each encountered upsets in their lives, which resulted in wounds, but given God, they did not stop; they pressed forward and made a positive impact on generations to come. The

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[2] Frederick A. Norwood, *The Story of American Methodism* (Nashville, TN: Abingdon Press, 1974), 16-17.

study's transformational model is designed to inform, motivate, and move people to operate effectively and successfully in ministry roles.

Chapter Four focuses on the theological foundation of the context that gives an insight into the way. Theology is the very thing that governs what and why we do what we do. It is the center of our beliefs, convictions, and responses. In this study, three theologies were discussed. Wounded Theology, Healing Theology, and Transformation Theology were chosen for this study as they relate to the metamorphosis process of being wounded proceeded by being transformed. Acknowledging and accepting the wound that is present first is the key before healing and transformation can occur.

This Theological Foundation Chapter delves into the wounded healer and how one can lead while limping. As a leader with a limp, one recognizes and accepts that a personal past is present, but hope for the future looks bright. As a transformed leader, there is nothing to prove for successes and failures that have been encountered. The declaration of "truth" has been a word chiming loudly throughout this study. The initial question posed is, "What is your truth?" By asking this question, you open the door to discover the visible wounds and those trying to hide covertly. By asking this same question again, you usher in the opportunity by which healing can begin. Finally, healing facilitates transformation that impacts not only the individual but the village of the individual as well.

As the theologies are researched, we bring the interweaving of society's objective response to the idea of woundedness, healing, and transformation. For this study, music and its method were incorporated to not only address the wound but also heal and transform the wound to enable the person to be effective and impactful in facilitating

change for themselves and others. The mind is a very interesting yet complex entity that plays a huge role in how we receive and respond to events and or occurrences that leave us enthusiastic or wounded because of the encounter. It was Mikesh Mani who said:

> The right music has the power to heal, to cleanse, and to uplift your entire being. Music cannot be interpreted or put into words, which goes to show its complex and intricate nature. Music can only be felt and in feeling, it gets translated into thoughts and emotions. It permeates your entire body like pure energy and touches you where nothing else can. It's no wonder that people have used music for rejuvenation, expression and as a healing mechanism since ages.[3]

Chapter Five speaks of that which was an integral source that I found essential to my healing journey. Because of the power of music and my personal love and involvement with music, I believe it will be a benefit to my context. Music, in the black church, is a way of expressing one's thoughts and emotions when simple articulation of speech is difficult. Music is a therapy that reaches everyone on various levels. It can impact the "physical, emotional, mental, social, aesthetic, and spiritual" components of life and can assist in helping one facilitate improvement or maintenance of behavior or actions to carry on.[4] It is because of its use that those practitioners can be found in "hospitals, psychiatric facilities, schools, prisons, community centers, training institutes, private practices, and universities."[5]

Chapter Six discusses the project conducted in what was supposed to be an eight-week period. The goal was to show if a transformative model could be developed given training and teaching on woundedness and its effects. Each week targeted a theme

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[3] Mikesh Mani, "Fifty Quotes on the Healing Power of Music," Out of Stress, www.outofstress.com/music-heals-quotes.

[4] Kenneth E. Bruscia, *Defining Music Therapy*, Third Edition (Gilsum, NH: Barcelona Publishers, 2014).

[5] Bruscia, *Case Examples of Music*, 6.

centered around the development of this model to create positive change. Pre- and post-questionnaires, surveys, and journaling entries will be discussed and expounded upon. The peroration of the chapter concludes with the results of the study and how it affected the participants and me.

CHAPTER ONE

MINISTRY FOCUS

In reviewing my spiritual autobiography and contextual analysis, I can see that the foundation of hurt, and disappointment can lead to a level of distrust, uncertainty of expectations, and overall numbness. As I have experienced this type of disappointment in my life, I have felt drawn to telling my story. I am compelled to reassure those hurt and struggling that they matter and that someone is concerned and attentive to hear them. I am available to help them process where they are, why they are where they are, and what can be done if they are willing to get the help and support they need. I believe that, first and foremost, self-identification of the problem is needed to fully acknowledge and accept the chaos so that we can be truthful in addressing it. Without first identifying the root, you are creating and promoting a bandage experience that aims to cover a wound instead of healing or preventing the wound from spreading or becoming more infected.

As mentioned earlier, I believe we must review those hurt by the actions or reactions of others. Proverbs 27:23 states, "Know well the condition of your flocks, and give attention to your herds."[1] It has been very apparent by church size and remarks of those once considering themselves church people that they have felt abandoned, uncared for, and made to feel they have only themselves when all is said and done. It has been

[1] All biblical citations will be from the New Revised Standard Version unless otherwise noted. Proverbs 27:23.

stated, “God’s marvelous Church has become culturally irrelevant and even distant from its prime purpose of knowing Him, growing in Him, and worshipping Him by making disciples!”[2] It is paramount to examine or be keenly aware of the leadership styles assigned to any position where connection is crucial to advancement. It is furthermore imperative to be abreast of the sheep or incoming herd that is to be receptive of their, the leadership’s, care. Hosea 4:6a says, “My people are destroyed for lack of knowledge.” I concur that the lack of knowledge being given and or received could break a congregation or destroy a congregation at its core. However, in the connotation of discussing “the lack of knowledge” hypothesis, it is easy to examine it from a singular directive; however, I believe that in truly assessing the foundational origin, the hypothesis is dual in nature and must be examined from a reciprocal or duality composition. In other words, we need to address the need(s) of the sheep, but we must not overlook or negate the need(s) of the shepherd.

Leadership is important and necessary in the body of Christ. Newspring Church located in Anderson, South Carolina, has listed five facts regarding leadership:

1. A leader honors and submits to God’s authority.
2. A leader serves.
3. A leader knows and cares for their people.
4. A leader can be any age.
5. A leader is someone you want to follow.[3]

These facts are true and supported by biblical references that are used for building and developing effective leaders who will care and guide God’s lead for individual and

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[2] Richard J. Krejcir, “Statistics and Reasons for Church Decline,” Church Leadership, http://www.churchleadership.org.

[3] Jennifer Deweil, “What the Bible Says About Leadership,” Newspring Church, http://newspring.cc/articles/what-the-bible-says-about-leadership.

overall congregational upliftment. John C. Maxwell, a well-known author and orator in ministry states:

> When equipping potential leaders, the long-term goal is for them to become leaders in their own rights-to possess all the skills, attitudes, and instincts of a leader. It is much more than checking off a list of job skills or resources. Instead, wise leaders focus on getting to know those they want to equip, then tailor their guidance to the individual's talents, strengths, and needs.[4]

The shepherd, appointed to lead and guide the sheep, is many times the one, intentional or unintentional, that inflicts the damage and causes the disconnect. In a report noted in the *Washington Post*, it stated "One way or another, many were traumatized by the church, the very institution that they had thought would guide and comfort them."[5]

Though this project will focus more on the people within the congregation, it is worth noting that there is a responsibility of the shepherd and those in leadership positions to initiate and/or facilitate the healing that is necessary to promote healing that will create transformative advances toward unity. Brian Dodd, Director of New Ministry Relationships for Injoy Stewardship Solutions, has posted a fourteen-step template Pastors and Church Leaders should take to regain trust:

STEPS	EXPLANATIONS
1. Admit A Mistake Was Made	Admit you had an issue and be specific about what happened.
2. Identify Those Affected By Your Mistake	Quickly identify those affected by the error.
3. Immediately Contact Those Affected By Your Mistake	In most cases you can send an email or text letting people know an error has occurred. However to regain trust, this is only the beginning.

[4] John C. Maxwell, *21 Leadership Issues In The Bible: Life-Changing Lessons from Leaders in Scripture* (Nashville, TN: Thomas Nelson, 2019), 167.

[5] Julie Zauzmer, "Damaged by the Church?," The Washington Post, https://www.washingtonpost.com/new/acts-of-faith/wp/2017/03...-boston-pastor-tries-to-repair-christians-relationship-with-god.

4. Follow Up With A Personal Contact	Just sending an email or text is lazy in these type of situations. You must take every step necessary to follow up your written communication with a phone call or personal contact.
5. Explain What Happened	Facts are your friends when regaining trust. Walk people through the details of the error.
6. Make Restitution	This shows empathy. Communicate you are very aware of the complications and possible consequences of your error.
7. Apologize	This is the biblical mandate we have as Christians. This also shows humility.
8. Immediately Fix The Issue	Advise you are working diligently on getting an immediate solution.
9. State Your Value For The One (s) Affected	Let your people know they matter deeply to you and are valued members of your church community.
10. Make Restitution	Restitution is needed to regain trust.
11. Protect The Reputation Of The One Affected	To regain trust you must take public responsibility for the error.
12. Create Opportunities To Rebuild The Relationship Through Continued Conversation.	Provide all contact information to a person at the church if additional assistance or support is needed.
13. Offer Time	Depending on the offense, give people as much time as needed to process the error.
14. Deliver Great Performance	Christians should show more grace than anyone else because they have experienced God's grace for their sin. However, the best way to regain trust is through excellent performance. This demonstrates you took the first 13 steps seriously. Actions speak louder than words. [6]

On a side note, we must be cautious when speaking of the term "shepherd" for oftentimes, when it is spoken, we immediately turn to the pastor, but that is not always the case. Author Dr. Lynn Anderson states, "In the body of Christ, we all play the role of

[6] Brian Dodd, "Fourteen Step Process Pastors and Church Leaders Must Take to Regain Trust From Their Congregations," Brian Dodd on Leadership, http://briandoddonleadership.com/2016/11/20/14-steps-process-pastors-and-church-leaders-must-take-to-regain-trust-fromtheir-congregations/.

shepherd to someone."[7] Though the shepherd, the pastor in this instance, is the umbrella for covering, those under the covering impart friendship, love, and encouragement to each other and often can impact in ways that the actual umbrella, the pastor, never can. There is a saying, "it takes two to tango," and I emphasize "two" in this equation that requires addressing.

Through this chapter, I am hoping to look at my personal life's journey, ups and downs, and not only discover the conjoining tie between me and my context but also develop the strategy needed to bring about the healing required to move forward in power and strength. Looking at the individual participants and perception of the shepherd held by all will be key in identifying the pain, betrayal, and abandonment, simply stated, woundedness, that has left an imprint that is difficult to be erased. This woundedness negatively affects those who remain, but given the true shepherd leadership style of pastoring, the walls may finally be torn down with love, connection, and trust reestablished, changing the congregant's view of the church by themselves becoming positive and more actively involved.

Shekinah Glory AME Zion Church was one that was birthed out of a place of desolation. This building, built in 1933, once belonged to another denomination; however, that denomination declared it abandoned in 2004. The saying that states one man's trash is another man's treasure holds true. In that same year, one month after being declared abandoned, a visionary within the African Methodist Episcopal Zion Church stumbled upon this treasure and successfully, with the bishop's approval, purchased the property. Given the previous congregant's report, the vision of being relevant and

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[7] Lynn Anderson, "They Smell Like Sheep," in *Spiritual Leadership for the Twenty-First Century* (New York, NY: Howard Books, 1997), 4.

ministry-motivated to make a difference became the conduit for change. The doors of the abandoned church held the graffiti question, "Is God Love and Does God Live Here?" The response of the visionary was, "We shall be Shekinah Glory AME Zion Church" for God's divine presence is here. As Shekinah Glory launched its ministry, it started with approximately fifty people but, within the first year, grew to 100 members and every year after that, adding at least three sets of families, per the report given. It was said that people came from Gaffney, Greenville, Columbia, and surrounding areas to worship. According to the congregant's reports, in the first seven to ten years under the pastorate of Rev. Duberry, the church grew.[8] Ministries featuring a clothing closet, carnivals, boys and girls club, food pantry, Thanksgiving, and Christmas giveaway dinners were a few that developed and thrived in the community, impacting the lives of those within and among the surrounding areas. However, within the Methodist denomination, pastors are itinerant and, at the discretion of the bishop, may be moved.

The visionary's appointment lasted for the first eight to nine years, with five pastors since the inception. I am now holding the position of pastor, being appointed since that time. Given the itinerant model and the various leadership styles executed among the congregants, being shepherds, a once vibrant church is now parallel to its predecessor, with only one remaining at my point of appointment on April 4, 2021, and currently now eight, counting myself and my husband. Speaking with those who told me not to take it personally, but they were not coming back, and to those who remained, they all shared similar grievances that involved the detachment of some of the leaders that came and their feeling of hurt and abandonment by the church. Initially, in my context, I

[8] Interview with a former parishioner, November 14, 2021.

mentioned that many of the members were ones who came from another denomination and did not understand how Methodism was organized. I commented that understanding the foundation of our governing rules is in question by some presently. Also, I stated that the question of the driving motivation to be and remain a part of Shekinah Glory. Is it God-driven or man-driven? Was one needing to be addressed? I considered that it would be my desire, through study and research, to analyze and evaluate their knowledge of the denomination, view of the denomination's strengths and weaknesses, identification of spiritual fruits, and how they feel these fruits have been utilized. The gathering of this information may have attributed to the connection they may or may not feel to the church and or denomination. However, I now believe that what is truly shared by all is the feeling of hurt. Collectively, they all felt that their opinions or ideas did not matter or were not taken into consideration. Collectively, they felt alone, uncared for, and abandoned.

As I reflect upon my spiritual autobiography and contextual analysis, one of the consultants stated, "Wherever you go, God will have you at a place that is dealing with your problem." I concur, and the very essence of what I keep seeing in my own life is what the congregants now under my care are dealing with or have dealt with. I, too, dealt with hurt. Since my childhood, I dealt with the disconnect with my mother. I desired a genuine mother-daughter relationship that never submerged. In my later years, I dealt with my ex-husband, that mistreated and abused me in ways that left me numb and crippled in establishing trusting relationships with others. As I analyze my context, I believe they have become as I was. My feelings of abandonment, betrayal, and disappointment resulted in forming a wall of protection that left me able to operate

serviceable though disconnected from my environment. With all that I have experienced and where I am today, my model for ministry is one that begins with people and the heart of people. There are so many who are hurt and who feel unsupported, and I believe it is important for people to know that someone is concerned and that they matter. We hear about digital platforms and forming committees, but when you are working with ten people, it starts with ministry and the growth of people.

In conjoining my spiritual autobiography and contextual analysis and focusing on the group that creates my context, we share a foundation commonality of woundedness. My spiritual mom, I believe, provided one of the vital keys essential to me coming out of that numbing place, and that would be consistency. Whatever is implemented must be consistent. One of the previous members, who stated they would not return, recently texted me something that brought tears to my eyes and tugged at my heart. She said, "Thank you for your continued outreach and words of encouragement! Blessings." You see since I was appointed to Shekinah Glory AME Zion Church, God led me to send out each Monday an inspirational word, as I had access to the members, both current and former. At first, no one would respond, but within two months, I started to get a response from the current members. Now, seven months in, one of the former members is responding with encouraging words. For me, it shows that consistency is a key to breakthrough, and though some may say, "All she did was say thank you," for me, a response is now being received where there was at one time only silence.

It was Theodore Roosevelt who said, "People don't care how much you know until they know how much you care."[9] For someone who has been hurt, as I was, I craved

[9] Paul Claireaux, "No One Cares How Much You Know," Paul Claireaux, https://paulclaireaux.com/no-one-cares-how-much-you-know.

a connection with someone who cared about me. In the Movie, "The Shack," there was a scene where Mack, played by Sam Worthington was face to face with God-Papa, played by Octavia Spencer. They were in the kitchen at the sink, and Mack was angry regarding the death of his daughter. Standing at the sink, he faced Papa and said, "Where were you when I was grieving over my daughter dying? Where were you then?" Papa's response was, "I was there, but your pain wouldn't let you see me."[10] Being in that place of pain, I can attest to the fact that pain can block our ability to receive comfort from an outside source. When we have been hurt, and we are left to fester in that hurt, it becomes our companion that, over time, leaves us numb and despondent; however, when compassion, love, and care are consistently being presented, it slowly chisels away at the wall that has been erected causing breakthrough to the heart. What causes this change is the essence of spiritual leadership, which is:

> Sheep following a shepherd because they know and trust him. This kind of trust and allegiance can be gained only one way-by a shepherd touching his sheep, carrying them, handling them, tending them, feeding them-to the extent that he smells like them. Good spiritual shepherds today imitate the Chief Shepherd. Like Him, they attract flocks through loving service and authentic relationships. Like Him, they feed and protect their flocks. They know their flocks and their flocks know them. They are trusted as men and women who are committed enough to put their lives on the line, daily, for the precious people they lead.[11]

Given this level of care, commitment, and dedication, I believe change will come. In my short time spent with my members and speaking with those who once belonged but vowed never to come back, I hear and see the pain and hurt they have harbored for some time. I believe I identified it so easily because of my past experiences in life. It tugged at me as I once again faced what, too, at one time, caused me to build up walls, caused me

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[10] Stuart Hazeldine, "The Shack," Summit Entertainment, 2017, film.

[11] Anderson, "They Smell Like Sheep," 17.

to become numb and disconnected and guarded toward others. Toward the end of my spiritual autobiography, I said, "I must admit that I am on the battlefield for my Lord, but I'm also on the battlefield within myself as well. Scars have scabbed but if not careful, nicks can open what was once covered." Why? Because I needed to be able to address them at their point of need while facilitating the dialogue that allowed an opportunity to come out of that wounded place to a place of hope. I stood facing a problem I was too familiar with but remained in prayer of what to say or not to say when approached. What I immediately identified then and aspire for now is displaying a shepherd leadership model in which they can or will notice a difference between the 'then' and 'now' leadership styles. If you were to ask anyone at any given time what defines an effective leader, I am sure the responses would vary, but I believe in what Blanchard and Hodges said in their book entitled The Servant Leader. They noted that to be effective, one must practice the five disciplines of "solitude, prayer, storing up God's Word, Faith in God's Unconditional Love and Involvement in Accountability Relationships."[12]

One other key to providing comfort and care is consistency. This cannot be a one-and-done thing; consistency and longevity are a must. We are not hitting and missing; we are consistently hitting at the stronghold to tear it down and, prayerfully, tear it down for good. This is where my heart lies, for pain, by personal experience, can cause one to feel isolated and alone, and this kind of ground is one the enemy loves to till. This type of ground was tilled in my life for a long time and pain, hurt, bitterness and disappointment became my pillow. It was the consistency and longevity of my spiritual mom that helped me in my deliverance process, and it is the concept of consistency and longevity that

[12] Ken Blanchard and Phil Hodges, *The Servant Leader: Transforming Your Heart, Head, Hands & Habits* (Nashville, TN: Thomas Nelson, 2003), 86.

propels me to love, care, and nurture as God leads. The problem, as I see it, is that hurt and pain cause separation and disconnection that leads to numbness and despondency. What comes to mind for me in saying this is the woman at the well in Samaria. This is a woman who, due to hurt and pain, did not go to the well when the other woman went. Due to her woundedness, she would wait and go later after others had finished. She was not in the "in" crowd. She was not asked to participate in community functions, and I imagine she was numb and disconnected, but an encounter with the Good Shepherd came about that incurred a change in her life, so much so that she who was rejected went to the ones who rejected her initially to tell them, "Come see a man who told me everything I ever did" (Jn. 4:39). I believe it was Christ's love, compassion and care that gave her the ability to address those who may not have cared for her to let them know of a man who cared. Knowing that the Good Shepherd is the same yesterday, today, and forever more, if encountering the Good Shepherd brought about a change for the better, then encountering the Good Shepherd now can bring about a change for the better again.

This notion of emotional wounds is just as real as a physical wound, both requiring a skilled intervention model that promotes healing and transformation. What about Joshua? His wounds were not necessarily physically apparent by the bleeding of blood, but we must surmise that wounds derived from slavery and those derived from loss were just as real to him as being cut or stabbed. He lost the one who was with him from the moment of liberation from the toils of suppression to the point of affirmation of obeying the true and living God, even after the designated time of mourning was completed. We see God telling Joshua, "My servant Moses is dead. Now proceed to cross

the Jordan, you and all this people, into the land that I am giving to them, to the Israelites" (Jos. 1:1-2).

On December 12, 2021, our Sunday School lesson delved into the topic of justice and mercy. Many times, justice demands one response to be given; however, mercy allows another response to be received. Time and time and time again, I have heard that forgiveness is not for the other person; it is for you, but I did not quite understand what that meant until later in life. When we truly forgive, it releases us to move forward in things pertaining to self-gratification. When angry and bitter, we can get stuck and find ourselves on a wheel that keeps turning around and around with no ending or beginning.

As a speech-language pathologist, we analyze and assess children and adults who perseverate on words or ideas. It is a goal to help the individual devise strategies and techniques to facilitate fluent more precise communication. Speech/Language Pathologists strive to identify the factors that precipitate or trigger the behavior we want to avoid so that the individual may become empowered to independently implement what is taught to bring about a change and become more successful or efficient in expressing their wants, needs, and or opinions. In many ways, my secular work is what I desire to do on in the spiritual level. As I once perseverated, they are still perseverating, and it has caused and is still causing a numbness or disconnect that arises.

Strategies and techniques need to be developed, planned, and implemented to help facilitate healing and trust once again. Another illustration is that my husband is a connoisseur of plants and plant life. He repeatedly took a plant that had withered to the degree that many would say, "Throw it away; it's dead." I can attest that after he has put in the time, care, and love toward the plant in question, it is revived, and what was once

limp and brown now stands upright, green, and vibrant with life. He does not give up. He is long-suffering and consistent in providing what is needed to restore. I was that brown, limp, withered plant that many counted out, but the Good Shepherd sent love, care, and consistency in one of His creations, which helped in the nurturing process of restoring me back to life. I have come to know and understand that God truly has the final say.

Professor D. J. Louw, Research Fellow, Department of Practical and Missional Theology, University of the Free State, South Africa, has posed a question when dealing with those wounded and spiritually halted or incapacitated by what they have suffered. He asks and responds:

> How then should one face brokenness and attend to soul wounds-the past emotional injuries that manifest pain-based identities? In the words of Creasman, the spiritual challenge is about attitudinal change; in other words, how to move from victim to warrior; from broken to whole; from shame to acceptance.[13]

If you continue to wonder, even now, what I am aiming to address in my doctoral project, let me try to be as clear, concise, and precise as I can be. I want to address the problem of pain and spiritual abuse that has left persons within my care negatively impacted, in other words wounded. I intend to explore congregational self-identification. The goal is to determine the emotional challenges they are dealing with whether hurt, resentment, bitterness, anger, betrayal, or others. I believe that the question consistently asked, 'Tonya, do you know who you are?' my spiritual mom eventually caused me to do a self-examination. Even now, the question continues to resonate in my head at times and has helped me in putting things in perspective.

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[13] D. J. Louw, "Living Wounds or Blacksmithing of The Human Soul? The Pastoral Art of Marvellous Exchange (Mirifica Commutation) in Spiritual Well-Being," *Acta Theologica* 42, no. 1 (June 2022): 61.

Based on my journey, I believe you must realize that there is a problem before the problem can be addressed or targeted. I believe in establishing a safe space. My spiritual mom did that for me. She allowed me to be me, the good, the bad, and the ugly, without making me feel any condemnation. Even now, all I can remember is having the feeling of being safe and secure. Upon identifying the problem, I want verbal dialogue to take place where they, in their own words, begin expressing their frustrations, hurts, and ideas of where it started, who were the people involved, and things that were said or not said that made an impact on their life or view of things. Slowly, with patience, concern, and care, my spiritual mom got me to talk about things that happened in my life. She caused me to put words to events that created a specific identity to that thing I may have inadvertently avoided or overlooked. As was done for me, I want to give space for free talk, as I refer to it.

Free talk is where you can say anything you wish to say without backlash or repercussions. I had the opportunity to operate in free talk, and it was soothing to me to feel loved and not judged. I believe correction came many times, but her gentle nature and consistency made me able to receive it from one who cared and was concerned about me. Given time, care, love, and consistency, I came to be who I am right now, and being that I have experienced hurt and seen and witnessed the fruit from the seed being provided, I have come to know the positive benefits and results because of the Good Shephard's approach.

Feeling as I do that God has called me to minister to those who are hurting and dealing with pain, I am expecting and believing to see the manifestation of God in the land of the living. He met me at my point of need and given my encounter with God

during my crucial point of COVID where He said, “Tonya, it is not yet your time. You have an assignment to complete.” Therefore, I am purposeful in what I do. I believe that time waits for no man, and I am angered when people are hurting, but things are swept under the rug or acting as though everything is so good when it is not good by a long shot. God is concerned, and He cares, so as one of God’s many ambassadors, I want the reality of God’s heart to be known to all.

My project will focus on the hurt and pain issues that are faced within my assigned place, my current context of Shekinah Glory AME Zion Church. The question for this context is, given their perceptions of the previous leadership styles, where did they feel supported and where did they feel let down and why? Then, after a period of the Good Shepherd model, how would they compare the then to their now, expressing the pros and cons as they see it? Also, I would like to see if the level of involvement could be determined or measured within a designated time frame.

Response to the Good Shepherd leadership role is one I am studying and reading up on. It was Roger Pascoe who spoke on the paradigm of Shepherd Leadership stating:

> Jesus modelled and taught shepherding as his leadership style. He said, he is the good Shepherd, the good shepherd gives his life for the sheep…I am the good shepherd and I know my sheep and am known by my own. He acted toward people as a shepherd acts toward his sheep: Caring, Feeding, Healing and nursing, Teaching and training, Protecting, and Leading.[14]

I am passionate about this because of my first-hand experience of things that go awry and the devastation that may potentially arise when uncared for. Dr. Lynn Anderson also makes a true statement in relation to following the good shepherd style:

> Good spiritual leaders know full well that they are only shepherds, not saviors; they know they are leaders, but not lords; they understand that they may be

[14] Roger Pascoe, “Biblical Models of Christian Leadership, Part 1-The Shepherd Model,” *Biblical Models of Christian Leadership* (March 30, 2019): 4-5, https://bible.org.

> skillful guides, but they are not gods. Christians today need mentors who point to Jesus. One of the roles that God has given shepherds is that of mentor-winsome, strong, and faithful. God desires winsome mentors who naturally attract followers to them; God needs strong mentors who do more than tell others how to live, but who show them; and God needs faithful mentors who inspire others with the courage to continue on. One more important shepherding role is one of the equippers.[15]

In following the Good Shepherd leadership style, I believe that in shepherding the flock, we must never lose sight of mentorship and equipping the saints for the work of ministry. The pastor is itinerant within our denomination; however, they can be itinerant and still effective in assignments, making positive connections and equipping leaders to operate in the gifts given to them, making God and not man the focal point.

Being willing and open to revisions if needed at some point, I currently focus on my problem statement being the members of Shekinah Glory African Methodist Episcopal Zion Church are experiencing numbness and despondency because of pastoral neglect and their personal lack of input into the itinerant appointment system used at the church. I came to this statement in response to questions and statements made by the three remaining congregants of a once bustling, thriving church. It has been approximately thirteen years since the original pastor's reassignment and the changing of the guards until my reassignment in September of 2021; however, the questions still remain and have been broadcasted to me in one way or another these last seven months of my tenure. I have said as a result of these comments, "You know what, what happened in the past has happened and cannot be changed but let's focus on the here and now and how we can move forward to better." However, these are questions that need and deserve to be addressed and not just attempted to be continually swept under the rug as though

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[15] Anderson, "They Smell Like Sheep," 74.

they do not exist. Names have been changed, but some of the questions and comments made were:

1. Why was the Reverend Q moved when we were doing so well?
2. Where did Reverend S go?
3. Why did Reverend U treat the kids with no compassion?
4. Reverend M was just mean and did not know how to interact with people.
5. We asked to meet. Why were our concerns never addressed?
6. Our opinions or thoughts were never asked for, and how Reverend behaved, she was never approachable.
7. Reverend R did what she wanted, how she wanted, so there was no need for us to say anything.

These are only a few questions, but as I type them, I recall the vocal tone and facial expression of those who looked at me, asking me and looking to me for resolution. I recount them myself. During my wilderness experience of pain and despondency, I, too, had questions, wanting some type of response to help quiet the storms in my life at the time.

As I approach the problem, I must look to examine the hypothesis statement, which states if the Good Shepherd model is provided along with a workshop or training on the itinerant ministry model, they will begin to identify their feeling of numbness and despondency and move toward healing, operating in their respective gift(s) identified to assist in moving ministry forward. John MacDonald states:

There are at least eight qualities of a shepherd-leader we can learn from the good shepherd in John 10:1-18:

1) Boundaries-A true leader will establish and maintain boundaries. In every area of life, there are appropriate ethical, moral, and other boundaries that leaders need to establish and maintain for the benefit of those they lead.
2) Example-Any true leader will lead by example. It is not a case of 'do as I say, not as I do.' True leaders must be worthy models to follow.
3) Trustworthy-A leader needs to cultivate a deep sense of trust within those he or she leads. This is a quality in which one's voice evokes the character and care of a shepherd-leader.
4) Provision-True leaders provide for the real needs of those they lead. When it comes to a leader's choices, a person is more important than a profit. A leader acts in a way that gives 'life' to those he or she leads.
5) Sacrificial-Jesus spoke about laying down his life for the sheep. The good shepherd chooses personal sacrifice for the welfare of his sheep. Shepherd-leaders willingly experience personal sacrifice for the benefit of those they lead. It's not about the leader; it's about those being led.
6) Invested-The shepherd is invested in the sheep and sticks with them through thick and thin. With true leaders, they are personally invested in those they lead.
7) Relational-The true leader takes the time and energy to build solid and genuine relationships with those he or she leads. Those led are not viewed as mere servants, or objects, each is known and treated as an 'image of God.'
8) Visionary-Jesus had a vision of the future and lived for the fulfillment of that vision. True leaders have a vision for the future and live toward it.[16]

As for the Itinerant Ministry Model, I believe a workshop training is required and necessary because out of two consistent members, one was not reared in a Methodist environment and is not fully aware of our discipline or all that we do as a denomination or church. As the Good Shepherd shepherds, training is a part of the process of equipping and enabling ministry. Paul states in 2 Timothy 3:16-17, "All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work." Training is essential and vital for the process to take effect.

I have been told since I've begun this journey to "Trust The Process." I can now say that this process is not comfortable by any means, but causing me to have "now faith"

[16] John B. MacDonald, "Eight Qualities of Shepherd-Leaders," Biblical Leadership, https://www.biblicalleadership.com/blogs/8-qualities-of-shepherd-leaders.

in walking by what I hope for, though it is not seen. I want to be a valuable instrument to my current context and the body of Christ as a whole. Saying this, I hope that by good leadership and training change will occur, bringing about healing and good movement toward ministry and the uplifting of the church.

CHAPTER TWO

BIBLICAL FOUNDATIONS

This chapter will review the biblical resemblance of my project to be addressed. Being under the Methodist umbrella, itinerancy is the classification of the pastoral leadership assigned. Though congregations are aware of the structural framework of the established denomination, often the changing of the guards, so to speak, leaves room for opportunities of gratitude, relief, anger, bitterness, or feelings of loss that require positive leadership to lead the group toward healthy survival. According to the *NIV Cultural Backgrounds Study Bible Commentary,* it states:

> In both ancient and modern times, the transition of leadership has been one of the most precarious times in the security of a state. More than any other time, this can become a period of potential revolts and civil wars. Of all such transitional periods, the most dangerous are those in which the transition is not dynastic, but involves the enthronement of a ruler unrelated to his or her predecessor.[1]

One such occurrence can be reflected in the changing of guards between Moses and Joshua in Moab. It is a story often preached about or studied among groups and it is one considered to be worth exegeting in its connection to my context and the role needed by leadership to forge forward even when wounds may be present. The word wound is defined as an injury.[2] That injury can be one by which skin is torn or broken or one by

[1] John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *NIV Cultural Backgrounds Study Bible Commentary* (Grand Rapids, MI: Zondervan, 2016), 360.

[2] Joseph P. Pickett, ed., *The American Heritage College Dictionary*, 4th Edition (New York, NY: Houghton Mifflin Company, 2007), 1581.

which feelings and or emotions are involved. Either way, pain or some type of discomfort is inflicted. The text under exegetical discussion is coming from Joshua 1:1-9 which says:

> After the death of Moses the servant of the Lord, the Lord spoke to Joshua son of Nun, Moses' assistant, say, "My servant Moses is dead. Now proceed to cross the Jordan, you and all this people, into the land that I am giving to them, to the Israelites. Every place that the sole of your foot will tread upon I have given to you, as I promised to Moses. From the wilderness and the Lebanon as far as the great river, the river Euphrates, all the land of the Hittites, to the Great Sea in the west shall be your territory. No one shall be able to stand against you all the days of your life. As I was with Moses, so I will be with you; I will not fail you or forsake you. Be strong and courageous; for you shall put this people in possession of the land that I swore to their ancestors to give them. Only be strong and very courageous, being careful to act in accordance with all the law that my servant Moses commanded you; do not turn from it to the right hand or to the left, so that you may be successful where you go. This book of the law shall not depart out of your mouth; you shall meditate on it day and night, so that you may be careful to act in accordance with all that is written in it. For then you shall make your way prosperous, and then you shall be successful. I hereby command you: Be strong and courageous; do not be frightened or dismayed, for the Lord your God is with you wherever you go (Jos. 1: 1-9).[3]

Joshua is the sixth Book in the Old Testament, containing twenty-four chapters. It, along with eleven other books in the Old Testament, is a historical book where other books within the Old Testament fall under the law, poetry, or the prophets. Joshua was considered by Moses to be a leader. Joshua was sent along with eleven others to spy out the land of Canaan. It is noted that the name changes of Hoshea to Joshua "is the kind of name that would encourage the faith of a soldier and remind him that the Lord was fighting for him."[4] The outline of the Book of Joshua is seen as follows:

I. The Occupation of The Promised Land (Chaps. 1-12)
   A. Preparations for Crossing the Jordan (Chap. 1)
   B. The Spies at Jericho (Chap. 2)
   C. Crossing the Jordan (3:1-5:1)

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[3] Biblical citations are from the New Revised Standard Version, unless otherwise noted, Joshua 1:1-9.

[4] Warren W. Wiersbe, *The Bible Exposition Commentary Old Testament: The Pentateuch Genesis-Deuteronomy* (Colorado Springs, CO: David C. Cook, 1973), 332.

D. Ceremonies at Gilgal (5:2-12)
E. The Conquest of Jericho (5:13-6:27)
F. The Campaign at Ai (7:1-8:29)
G. The Confirmation of the Covenant at Shechem (8:30-35)
H. The Treaty with the Gibeonites (Chap. 9)
I. The Southern Campaign (Chap. 10)
J. The Northern Campaign (Chap. 11)
K. Summary of Conquests (Chap. 12)

II. The Settlement Of The Promised Land (Chaps. 13-24)
A. The Lands Yet to Be Possessed (13:1-7)
B. The Allotment of the Land (13:8-19:51)
1. The Allotment to Reuben, Gad, and Jalf of Manasseh (13:8-33)
2. The Allotment to Judah (Chaps. 14, 15)
3. The Allotment to Joseph (Chaps. 16, 17)
4. The Allotment to the Rest of the Tribes (Chaps. 18, 19)
C. The Cities of Refuge (Chap. 20)
Excursus on the Cities of Refuge
D. The Levitical Cities (Chap. 21)
E. The Altar East of the Jordan (Chap. 22)
F. Joshua's Farewell Address to the Leaders of Israel (Chap. 23)
G. Joshua's Farewell Address to the People of Israel (24:1-15)
H. The Covenant Renewed at Shechem (24:16-28)
I. The Death of Joshua (24:29-33)[5]

The overall book speaks of Joshua from the point of stepping into this leadership role to when he dies to join his forefathers. It is, however, the purpose of my project to assess leadership and what it takes to walk into this role and function effectively in this role, even if or when woundedness is present. In consideration of woundedness, when speaking of Joshua, one must examine the preceding events. Before Joshua was Moses, a great leader who has mentored Joshua during instrumental moments of his life, but he has now died. Can you imagine the discountenance in not only Joshua but in all of Israel?

[5] William MacDonald, *Believer's Bible Commentary: A Complete Bible Commentary In One Volume,* ed. Art Farstad (Nashville, TN: Thomas Nelson Publishers, Inc., 1980), 238-239; David G. Firth, *Joshua*, eds. T. Desmond Alexander, Thomas R. Schreiner, and Andreas J. Köstenberger (Bellingham, WA: Lexham Press, 2021), 68.

Davis states, “Although you expected it, were informed of it, were prepared for it, what do you do when the servant of God dies and a raging river lies between you and the land you are to inherit?”[6] As a result, it is the first part of the pericope Joshua 1:1-9 that is considered the poignant emphasis of what it took for Joshua to walk in and even reclaim this role of leadership he has been called to.

Literary Study

When speaking of the book of Joshua, it has been noted:

> Readers commencing Joshua should realize from the outset that, although there are good reasons for seeing it as a distinct book, it is also part of a continuing narrative. That narrative begins with the creation account in Genesis and, in various ways, continues through to the end of 2 Kings. Most importantly, Joshua follows immediately from the end of Deuteronomy. Indeed, the opening, “After” (1:1), represents a consecutive verb (וַיְהִי), Which usually requires it to be read in terms of what precedes.[7]

We first see Joshua in the Book of Exodus where the Israelites are liberated from Egypt and are facing a battle with Amalek. Moses says to Joshua, “Choose some men for us and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand” (Ex.17:9). It is important, I believe, to note that at this earlier mention of Moses, he noticed some leadership qualities that led to choosing Joshua for the assignment. Maclear notes it, “The Book of Joshua, derives its name, not from its Author, but from the great hero, whose exploits are there in related, and who succeeded

[6] Dale Ralph Davis, *Joshua: No Falling Words* (Edinburgh, UK: Christian Focus Publications Ltd., 2000), 17.

[7] C. F. Maclear, *The Book of Joshua* (Cambridge, UK: The University Press, 1899), 5.

to the command of the people after the death of the great Hebrew lawgiver and led the nation into the Promised Land."[8]

Though nothing was mentioned specifically naming Joshua when in Egypt, we are told of the peril of the Israelites while there. We know that times were rough, as depicted in the Book of Exodus, for the Israelites had grown and their numbers were greater than the Egyptians, which made the newly appointed King over Egypt say to his people, "Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land. Therefore, they set taskmasters over them to oppress them with forced labor" (Ex. 1:9-11).

Growing up a slave, made to build structures and carry out other tasks, he was one who witnessed and experienced moral as well as social degradation. The wounds inflicted given grievous mistreatments and suffering could only be imagined, for we were told that the Israelites' lives were made bitter with cries unto God being uttered. Given an overview of the struggles and hardships the Israelites endured, it could be surmised that Joshua encountered and experienced hardships that reasonably would inflict physical, mental, and emotional scarring. Questions of his behavior or thoughts during the height of Egyptian cruelty may be pondered; however, we see that when called upon, scripture does not indicate or suggest a hindered delay or response to the directives given to him. As a matter of fact, toward the end of Deuteronomy, we see the charge of transference taking place. It is here that the Lord says to Moses, "Your time to die is near; call Joshua and present yourselves in the tent of meeting, so that I may commission him…Then the

[8] Maclear, *The Book of Joshua*, 5.

Lord commissioned Joshua, son of Nun, saying, "Be strong and bold, for you shall bring the Israelites into the land that I promised them; I will be with you" (Deu. 31:14, 23). It is from this point to Joshua, chapter one, that we see these words, "I will be with You," frequently repeated.

The chronicle of Joshua begins with God metaphorically having a pep talk with Joshua if you will. After the thirty days given to mourn, God comes to Joshua saying, and I paraphrase, "Look, Moses has died, get up, gather my people together and possess what I have already given you. But, don't be scared, be strong, bold, and courageous knowing I got your back" (Jos. 1:1-9). We see Joshua, despite covert emotions not readily revealed, step into this leadership role to strategically position the men to not only spy out the premises but pursue and claim the promise as given to their forefathers. It is worth noting that Joshua appears to have invisible wounds that are present, requiring God to say not only get up but be encouraged, be strong and courageous. David B. Benner, a clinical psychologist, speaks of healing emotional wounds and how, though not visible, emotional wounds can be and are just as real as a physical wound that carries with it behaviors that are physically acted out. He goes on to say that the emotional world "operates according to its own laws, which, while different from those in the physical realm, must be understood and respected if we are to live full and balanced lives."[9]

God's speech to Joshua can be divided into two parts. The first, found in verses two through five, is where Joshua is reminded of God's promises with the second part, verses six through nine details the process in carrying out the assignment. Becoming aware is the first step of carrying out the vision or progressing toward a goal. It is in this

[9] David G. Benner, *Healing Emotional Wounds* (Grand Rapids, MI: Baker Book House Company, 1990), 11.

thinking that healing can begin. It is believed that as Shekinah Glory becomes aware of their woundedness, they can begin the process of healing that promotes the transformation that impacts the congregation.

It is this divine commission that is the key to carrying out any task or duty given. It was relevant to Moses then, as it is now relevant to Joshua now. It is noted:

> The commands and promises in vs 2–9 set out the covenant relationship between God and his people. On God's side, he chose Israel to inherit the land (6). On Israel's side, they must now by faith claim the gift (3–4). It is not so much a matter of obedience, to *cross the Jordan*, important as that is, as a matter of trust in God (6–7, 9). He gives them reason to trust: his promised presence with them (5, 9b).[10]

Members of The Glo must trust Him. Despite their insecurities or wounds, a relationship with the Father will allow them to trust Him even when they do not see Him.

Joshua's leadership is seen throughout the book, bearing his name. Through his obedience to God and adherence to the talk and commandments of God, seen in the first chapter, he, along with the children of Israel, came against and conquered all who dared to come against them. When disobedience was discovered, God repaid wickedness with defeat. Once again, we see Joshua going before the Lord to seek what was wrong and once uncovered dealt swiftly with correcting the problem and bringing things back in proper alignment. Another thing worth noting was Joshua's persistence in keeping what God said before the people. In chapter three before crossing the Jordan, Joshua says, "Draw near and hear the words of the Lord your God…By this you shall know that among you is the living God who without fail will drive out from before you the

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[10] Bruce K. Waltke, "Joshua" in *New Bible Commentary: 21st Century Edition*, eds. D. A. Carson et al. (Leicester, UK; Downers Grove, IL: Inter-Varsity Press, 1994), 237.

Canaanites, Hittites, Perizzites, Girgashites, Amorites, and Jebusites" (Jos.3:9-10) all the way through to the end of the book with the all-familiar verse that states:

> Now therefore revere the Lord, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the Lord. Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the Lord" (Jos. 24:14-15).

It is in this last chapter, we see Joshua, whose beginnings may have been one familiar with woundedness, arise from the place of hurt to be triumphant as he was and remain committed and connected to God. In his obedience and submission to God, he succeeded in filling the shoes of his predecessor, emerging as a leader, and fulfilling the promise of God that was now enjoyed by himself and others.

In Joshua's obedience and connection to God, he also had to have remembered what he saw in his mentor,

> YHWH's words remind Joshua of the events of Moses' life, of Moses' role in the giving of the law, and of the promises given to Moses. At the same time they preview the contents of the entire book: the crossing of the Jordan; the conquest of Canaan and its division among the tribes of Israel; and YHWH's presence with Joshua during his entire lifetime (1:5, 9). Joshua 1:1–9 deliberately links the eras of Moses and Joshua.[11]

God's faithfulness to his mentor becomes his concept of God's faithfulness to him.

Historical Context

Details of Joshua's beginnings are very opaque; however, given details of the times, it gives room to surmise the possibilities of the actual facts. One document states:

> Joshua appears in the Bible without a proper introduction. He is given no patronymic and no tribal affiliation, only a sword and orders to muster the troops

[11] Philip Satterthwaite and Gordon McConville, *Exploring the Old Testament: The Histories*, vol. 2 (London, UK: Society for Promoting Christian Knowledge, 2007), 42.

> and engage the enemy. The orders come directly from Moses and leave the reader wondering what the basis for Joshua's selection had been. Had Joshua demonstrated military prowess or leadership skills in prior, unreported contexts?[12]

Unclear explanations leave the reader to form their own ideas based on their life experiences. This happens today when we receive a visual representation without the necessary background information. This applies to the Torah accounts of Joshua. However, we can reason that Moses' faith in Joshua was justified, as one event shows the Amalekites defeated by his sword.

There are other occurrences during Joshua's leadership emergence that facilitate possible instances where consideration of Joshua's internal struggles due to woundedness arises. One is noted when the report of the spies is given upon return from Canaan. Ten came back telling Moses, "We came to the land to which you sent us; it flows with milk and honey, and this is its fruit. Yet the people who live in the land are strong, and the towns are fortified and very large; and besides, we saw the descendants of Anak there" (Num. 13:27-28). Given this report, only one counteracted them, that person was Caleb. Joshua remained silent. It was at this point that the Israelites cried out in complaint against Moses and Aaron, threatening to choose another leader and return to Egypt. Why was Joshua silent? Why did he not counteract with Caleb and declare the possibilities given God's leading? It is only at this point that we see:

> Joshua son of Nun and Caleb son of Jephunneh, who were among those who had spied out the land, tore their clothes and said to all the congregation of the Israelites, The land that we went through as spies is an exceedingly good land. If the Lord is pleased with us, he will bring us into this land and give it to us, a land that flows with milk and honey. Only, do not rebel against the Lord; and do not fear the people of the land, for they are no more than bread for us; their protection is removed from them, and the Lord is with us; do not fear them" (Num. 14:6-9).

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[12] Zev Farber, *Images of Joshua in the Bible and Their Reception* (New York, NY: DE Gruyter, 2016), 29.

Given the above quoted pericope, Farber speaks of the absence of Joshua's voice. Joshua is the one in close relationship with Moses, he is the military chief; moreover, it is he who spent quality time in the tent of Yhwh, yet, it was Caleb who responded to the negativity of the crowd. Farber asks,

> How can it be that only Caleb has spoken up until now? The reader has been justifiably impressed with Caleb's unexpected lone stance. Caleb is a new character, an unknown quantity. Has the tent-dwelling attendant of Moses turned his back on God? Is the military general afraid to speak up against the mob?[13]

One other occurrence was when Moses was overwhelmed with the complaining of the Israelites, and he asked God to just let him die. God responded by allowing Moses to choose seventy of the Elders of Israel to help him. It is in the eleventh chapter that we see God taking some of the spirit that is on Moses and placing it on the seventy. When two of the elders continued to prophesy when all of the other elders stopped, it was Joshua who became angry, saying, "My Lord Moses, stop them" (Num. 11:28). However, Moses' response to Joshua could appear to be a slight rebuke when he says, "Are you jealous for my sake? Would that all the Lord's people were prophets, and that the Lord would put his spirit on them!" (Num.11:29). Upon saying this, Moses and the elders returned to the camp. What caused Joshua to behave this way? What were truly the underlying factors for the angry display or uproar? It appears Joshua has yet the greatest lesson to learn in his journey with Moses, for it is not about self but God's glory, leadership versus self-centeredness. Joshua was upset because two of the elders did not come to the Tabernacle when summoned to meet with Moses. Schaeffer mentions a term, self-aggrandizement stating:

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[13] Farber, *Images of Joshua in the Bible,* 35.

> But Moses answered magnificently, Don't envy for my sake. Maybe Moses' response is one of the reasons the Bible says that Moses was a meek man. Though Moses was such a tremendous leader, he would not tolerate Joshua's glorifying him.[14]

If this is one commentary on the event that occurred, I believe this opens the door of inquiry once more of the behavior of Joshua. As commented in previous chapters, to attempt to analyze the behavior, one must also be aware of the precipitating factors. If Joshua felt that Moses was being disrespected and responded in anger, could it be because he may have experienced the act of being disrespected himself, possibly when in Egypt as one oppressed, and because of what happened then, he is now, in this time of scripture, reacting forcibly because of woundedness? I realize, even now, that I may be walking a thin line since there is no one definitive rationale or reason, but I see myself in my woundedness, knowing that no one really knew the previous scenes but was experiencing my responses and my actions from my wounded place.

In reading the Book of Joshua, we see Joshua, the man, but also the now leader who is responsible for bringing God's people into the promised land, and this land also played a part in his development. It was Schaeffer who reflected on the promise given to Abraham by God. Almost 500 years later, at the arrival of Moses, the race now deemed a nation has left Egypt, crossed the Red Sea, and is moving toward the promise. He further states, "The Bible was not only their religious law, it was also their civil law as a nation. All that remained, therefore, was to possess the land. For the Jews the land was the cord which bound together the other blessings."[15]

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[14] Francis A. Schaeffer, *Joshua and the Flow of Biblical History* (Downers Grove, IL: Intervarsity Press, 1975), 16.

[15] Schaeffer, *Joshua and the Flow of Biblical History,* 19.

Joshua knew the seriousness and the responsibility he now held. Again, it does not definitively say this in the scripture; however, Joshua's level of knowing and the anxiety of it all is suggestive of why God told Joshua to be courageous and not to fear. In the Book of Deuteronomy reads, "Joshua son of Nun was full of the spirit of wisdom because Moses had laid his hands on him; and the Israelites obeyed him, doing as the Lord had commanded Moses;" (Dt. 34:9). However, despite being filled we find God repeatedly saying unto Joshua, "Be strong and courageous; do not be frightened or dismayed, for the Lord your God is with you wherever you go" (Jos. 1:9). It is suggestive that given leadership whether currently present or emerging, a choice or decision is constantly in the making. Schaeffer concurs as well as he believes all leaders, at some point, will have to choose. Preparation alone is not enough, for even with ability, without godly leadership, one will choose God and the other the flesh. He says:

> Even when God has prepared a person, if there is to be real spiritual leadership, the leadership will require a constant, existential, moment-by-moment act of the will: If the rest of you wish to go the other way of the majority, go! As for me and my house, we serve the Lord.[16]

Joshua's past and his personal life experiences are questionable, though the overall view of the experiences of a group of people, of which he is a part, can be surmised based upon general descriptions supplied in the story of the Israelites being in Egypt, their liberation, and journey to the promised land. One thing undisputable is Joshua's emergence as a leader that initially followed, only to transition into the role appointed by God where he would now lead to fulfill the promise made unto his forefathers.

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[16] Schaeffer, *Joshua and the Flow of Biblical History,* 26.

Leadership quality is within, and Joshua exhibited this trait even without the official title. His mentor was one who demonstrated and modeled the leadership given God's directive. We note this in that leadership proceeds after the death of Moses because God who chooses also enables. Laniak says: "Because human leadership is derivative of divine leadership and dependent on God's own Spirit for its effectiveness, the death or demise of a given leader is not the end of the community's story.[17] Joshua 1:1-9 is intentional in linking the period of Moses and Joshua, for God told each of them, though in different time periods, that He would be with them in their assignment given to be carried out. Joshua also modeled Moses in his level of commitment to God. John Maxwell states, "Great commitment always precedes great achievement."[18] Both Moses and Joshua achieved great acts as they were committed to obeying and being led by God.

Detailed Analysis

> Joshua knew perfectly well that Canaan was infested by a thousand foes. He knew that every inch of advance would be contested by the enemy. But a man assured of the call of God is invincible. Certainly, he is very conscious of his deficiencies; he is aware of all the walled cities in the land, and of the broad river that he has to cross before he gets there.[19]

It is in the first chapter of Joshua that we see the stage set for his greatest journey detailed. It is in this pericope that he is commissioned to carry out the assignment. To carry out this assignment, his obedience to the Torah is emphasized. This emphasis is not

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[17] Timothy S. Laniak, and D. A. Carson, *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible* (Downers Grove, IL: InterVarsity Press, 2006), 47.

[18] John C. Maxwell, *21 Qualities of Leaders In The Bible: Developing Leadership Traits Inspired by the Men and Women of Scripture* (Nashville, TN: Thomas Nelson, 2019), 35.

[19] Alan Redpath, *Victorious Christian Living: Studies in the Book of Joshua* (Westwood, NJ: Revell Company, 1955), 30.

just important but vital for successful outcomes. The fact that it is stated that Jesus is the same yesterday, today, and forever is or can be paralleled to the notion that if God's involvement was necessary for positive previous pursuits, it is His involvement that is necessary for positive now pursuits. Dozeman says:

> Joshua 1 begins with a divine speech to Joshua (vv. 1-9) and is structured in two parts. After the main characters are introduced in v. 1, the Deity twice commissions Joshua, first in vv. 2- 6 to lead the people into the promised land, and a second time in vv. 7-9 to study Torah.[20]

It is through these verses that leadership cannot be viewed narrowly but broadly in the sense that Joshua does not only need to be aware of the call but also equipped to carry the call out. This is important to note because the members of Shekinah Glory need, as well, to be aware of and or reclaim their ability to lead and be enabled or equipped to carry out leadership responsibilities. Moreover, as we lead, we must be cognizant of the fruit we are exuding, for that fruit can heal, comfort, and transform, or it may aggravate, wound, or stagnate one from becoming or being the actual intent of its design.

If you recall, it is in the Book of Numbers that we see the first account of Moses selecting the twelve men, one from each tribe, to spy out the land in Canaan. Twelve went, and ten came back with a dismal report; it is in the Book of Numbers we see them returning after their expedition:

> And they came to Moses and Aaron and to all the congregation of the Israelites in the wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation and showed them the fruit of the land. And they told him, We came to the land to which you sent us; it flows with mild and honey, and this is its fruit. Yet the people who live in the land are strong, and the towns are fortified and very large; and besides, we saw the descendants of Anak there" (Num 13: 26-28).

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[20] Thomas B. Dozeman, *Joshua 1-12: The Anchor Yale Bible: A New Translation With Introduction And Commentary* (New Haven, CT: Yale University Press, 2015), 188.

Here, we see leadership in the sense of wanting to get an assessment completed to determine a possible course of action for orders already supplied by God, but you have negative input that paints a dismal result. *A Critical and Exegetical Commentary* on Numbers states:

> They came back to the camp that was now at Kadesh in the Paran Wilderness; they reported ("brought back to them a word") their findings; and they showed them the grape cluster, figs, and pomegranates they had brought from the land. So the first part of their report focused on matters related to the land and its productivity, followed by matters related to the people and their military capabilities. Their accounting of the quality of the land was a faithful representation of that which they had seen and partaken from the regions into which they had been sent. It was indeed an exceptionally fertile land, worthy of being described as "flowing with milk and honey." But as quickly as they gloried over the produce of the land, they began to grumble about the power of the people of the land. The solemn report turned sour; the wondrous picture turned piteous; the glorifying words became gloomy. The contrastive report concerning the people of the land marks a major turning point in the narrative and is introduced by the emphatic and restrictive Hebrew adverbial phrase *ʿepes kî*, which could be translated as "however, on the other hand," or "but." The divergent context is further emphasized by the placement of the noun for strength, *ʿaz*, at the beginning of the nominal clause: "strong are the people wh inhabit the land." Furthermore, their cities were described as extremely well fortified, seemingly impregnable to these unbelieving observers. This portion of the report concludes with a listing of the various Semitic and non-Semitic tribes living throughout the country.[21]

Through this commentary, I know we are dealing with leadership, but we cannot overlook the possible woundedness of those we are possibly called to lead. Despite the goodness of the land, ten out of the twelve spies sent out by Moses were not confident in Israel's ability to conquer the inhabitants, though God promised He would do it. What hindered them from being confident? Why were they afraid even when they had the experience of a providing God? Did they forget the Red Sea witness and Moses then telling them, "The Lord will fight for you, and you have only to keep still" (Ex. 14:14). A

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[21] R. Dennis Cole, "Numbers," in *The New American Commentary* (Nashville, TN: Broadman and Holman Publishers, 2000), 222–223.

presence of woundedness is apparent in their low confidence in themselves, but Caleb, showed an emergence of leadership that rebutted what the ten spies were saying. Joshua remains quiet until much later, when he speaks, appearing to find the boldness to say:

> The land that we went through as spies is an exceedingly good land. If the Lord is pleased with us, he will bring us into this land and give it to us, a land that flows with milk and honey. Only, do not rebel against the Lord; and do not fear the people of the land, for they are no more than bread for us; their protection is removed from them, and the Lord is with us; do not fear them" (Num. 14:7-9).

The Lord is with us; do not fear is the preceding quote that flows throughout the Book of Joshua. Joshua opens by first declaring the death of one who had to wholeheartedly stand on the foundation of not fearing. A new translation with notes and commentary states:

> Moses' death was an important event in the life of the new nation of Israel. He is the towering figure who casts his shadow not only across the entire corpus of Exodus-Deuteronomy, but also across the Book of Joshua and later Scriptures. Deuteronomy ends by affirming, Since then, no prophet has risen in Israel like Moses, whom the LORD knew face to face, who did all those miraculous signs and wonders the LORD sent him to do in Egypt—to Pharaoh and to all his officials and to his whole land. For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel (Deu. 34:10–12).[22]

It is this individual that Joshua now must move on from, not alone but with the help of God. In reflection of all that has been said, it is valid to consider the fact that Joshua could be encumbered by what is known today as complicated grief. Joshua has suffered much. He witnessed firsthand slavery, being with the initial group of Israelites who left Egypt. He endured the agony of losing loved ones who died in the wilderness because of their disobedience to God. Finally, his mentor, the one who walked with him, corrected him, and spent quality time with him, has now died.

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[22] David M. Howard, Jr., *Joshua* (Nashville, TN: Broadman and Holman Publishers, 1998), 71.

Wolfelt declares that complicated grief is simply normal grief that got stuck, "It has encountered barriers or detours of one kind or another, and as a result has become stalled, waylaid, or denied altogether. It is not abnormal or pathological. Instead, it is a normal response in what is almost always an abnormally challenging loss situation."[23] Given Joshua's existence, it is easy to surmise that there is grief, complicated grief, but the Healer arrives not just to encourage him but to tell him how he will get through his wounded season. God says to him:

> Every place that the sole of your foot will tread upon I have given to you, as I promised to Moses. From the wilderness and the Lebanon as far as the great river, the river Euphrates, all the land of the Hittites, to the Great Sea in the west shall be your territory. No one shall be able to stand against you all the days of your life. As I was with Moses, so I will be with you; I will not fail you or forsake you. Be strong and courageous; for you shall put this people in possession of the land that I swore to their ancestors to give them (Jos. 1:3-6).

Joshua is being called to step into and operate in a role to complete the journey that lies before him and God's called people.

> In addition to Moses and Yahweh, Joshua the son of Nun, the main protagonist of the Book of Joshua, also is introduced in v. 1. He is named about 205 times in the Old Testament, 148 times in this book. After this, his name appears most often in Exodus, Numbers, Deuteronomy, and Judges.[24]

It is also important to note that:

> Finally, v. 1 tells us that Joshua was "Moses' aide." This too is a significant fact. First, Joshua is distinguished from Moses in that he is not called "the servant of the LORD," as Moses is. A question throughout the book is whether Joshua would be worthy of filling Moses' shoes. On one level, the answer was "no"; no one would succeed Moses as Israel's lawgiver, and no prophet would arise like him (Deut. 34:10).[25]

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[23] Alan D. Wolfelt, *When Grief is Complicated: A Model For Therapists To Understand, Identify, And Companion Grievers Lost In The Wilderness of Complicated Grief* (Fort Collins, CO: Companion Press, 2018), 16.

[24] Howard, Jr., *Joshua*, 73.

[25] Howard, Jr., *Joshua, 74.*

Joshua served as a good and faithful companion to Moses but companion versus leader is not the same. He showed the ability to execute commands and follow out requests with his mentor being physically present but the question of how he would function alone was left to be discovered. Howard goes on to say:

> The Book of Joshua carefully refrains from calling Joshua by a honorific title until the very last chapter; when Joshua dies, he is finally accorded the title of "servant of the LORD" (24:29) as we already have noted. In contrast, Moses is called by this title seventeen times in the book. Yet, on another level, the fact that Joshua finally does receive this title shows that he did indeed fulfill the instructions that God gave him, in a similar way to Moses.[26]

Just as God told Moses that He would be with him, he reassures Joshua of this same thing, but God also calls for Joshua to be strong and courageous. Though not definitively defined, we know that Joshua has mourned the loss of his mentor, and we know that he has come from a place of bondage to now freedom. God gave him these two words consistently in chapter one, not because God feels like saying them, but because they are needed to encourage and reassure Joshua. One commentary note:

> The verb "to be strong" *(ḥzq)* is common in Hebrew (occurring almost three hundred times), but the verb "to be courageous" *(ʾmṣ)* occurs only forty-one times. Both words are actually similar in meaning. The context in Joshua 1 shifts back and forth between "courage" and "resoluteness" for the latter verb. "Courage" is perhaps more appropriate in vv. 6 and 9, which are coupled with statements about conflict ("no one will be able to stand up against you" [v. 5]; "do not be terrified; do not be discouraged" [v. 9]). However, God's commands to Joshua in vv. 7–8 about keeping the law call for "resoluteness" rather than "courage." In about one-third of its uses, the latter verb *(ʾmṣ)* is used as a command (fourteen times). Whenever this is the case, it is invariably coupled with *ḥzq*.[27]

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[26] Howard, Jr., *Joshua*, 74.

[27] Howard, Jr., *Joshua,* 84.

The very definition of a leader is, "(1) One that leads or guides. (2) One who is in charge or in command of others."[28] Joshua now, after Moses' death, is in a position that requires him to organize, encourage, and correct. Joshua is responsible for two out of the two defined roles denoted for a leader. Being strong and courageous is necessary for what will be required to be resolutely victorious not only in carrying out his assignment but in getting the assignment done. MacDonald states:

> Three times Joshua is told by the Lord to be strong and very courageous (vv. 6. 7, 9). The size and duration of the task ahead, the pressures of leading such an obstinate people, and the absence of his spiritual mentor, Moses, were perhaps heavy on Joshua's mind at this time. But the Lord was not calling him without enabling him. There were good reasons for Joshua to be strong: God's promise (vv. 5, 6), a sure victory; God's Word (vv. 7, 8), a safe guide; God's presence (v. 9), a sustaining power.[29]

Reading preceding passages, we find the Israelites are facing giants and strong groups of people who were intimidating but isn't it like God to use the weak for strong opportunities? To be weak is to understand that it is not being done by your might but by God, who has promised. God tells Joshua to be strong and courageous, but God also gives instructions on what he is to do while doing this. In chapter 1:7-8, Howard states:

> The heart of God's instructions to Joshua is introduced by a variant of the command in vv. 6 and 9, adding the word "very," which highlights the instructions here about keeping the law. In a paragraph of this length, the amount of space devoted to keeping the law might seem to be disproportionate (about half: forty-five of ninety-two words); however, keeping the law would be the key to Joshua's success.[30]

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[28] Joseph P. Pickett, ed., *The American Heritage College Dictionary,* 4th Edition (New York, NY: Houghton Mifflin Company, 2007), 787.

[29] William MacDonald, *Believer's Bible Commentary,* ed. Art Farstad (Nashville, TN: Thomas Nelson, 1995), 239.

[30] Howard, Jr., "Joshua," 85.

In God's instruction to Joshua, he doesn't focus on any outside environmental concerns such as the physical ability of the men, woman and children. God doesn't even mention, initially, the inhabitants of the land He has given unto them. It is of interest to note that God's instruction deals first with the spiritual factors and the importance of keeping God first. It's vital to realize, "the keys to Joshua's success were the same as those for a king: being rooted in God's word rather than depending upon military might."[31]

God tells Joshua to meditate on the word day and night which represents a continuous, consistent practice that should be carried out. We understand that faith comes by hearing and God tells Joshua, "This book of the law shall not depart out of your mouth (Jos. 1:8a)." One commentary says, "Not to depart out of your mouth, is to be constantly in the mouth. The law is in our mouth, not only when we are incessantly preaching it, but when we are reading it intelligently for ourselves, or conversing about it with others."[32] So yes, there is a responsibility that Joshua had not only to himself but to others. Despite woundedness, a leader can emerge, but loss can cause wounds to form by the absence of what was once valued. This pain has the potential to cause a blockage that prevents one from moving forward. Spence-Jones says this:

> Mourning has its proper limits. In the text God impresses on the people the duty of recognizing facts. "Moses is dead." True, you will never look upon his like again; but also true, that all your regrets will not restore him to his wonted

[31] Howard, Jr., "Joshua," 85.

[32] C. F. Keil and F. Delitzsch, *Commentary on the Old Testament Volume 2: Joshua, Judges, Ruth, 1 and 11 Samuel* (Grands Rapids, MI: William B. Eerdmans Publishing Company, 1976), 30.

> place. There is to be no standstill in the kingdom of God. A new leader is summoned to the front. Joshua must succeed to the vacant post.[33]

Conclusion

This project is focused on leadership emergence, given woundedness. As I reflect on my life journey, my woundedness was not readily known but did show in many subtle ways that could have been and were overlooked, ignored, or mistaken for something else. Joshua is one I can relate to and, in many ways, mirror. Though not resonantly apparent, there are events and happenings that are potentially known to be a catalyst for woundedness in some shape, fashion, and or form to occur. The biblical foundation discussed is found in Joshua 1:1-9 for it is in this pericope that Joshua's mentor, leader, and guide has died, and after mourning has occurred, Joshua is told to get up and move to fulfill the promise his mentor was unable to complete. There are scary, frightening, seemingly unsurmountable odds ahead of him but God tells him to be strong and courageous and "very courageous." It is this word "very" that can be an adverb or adjective meaning "In a higher degree; extremely; absolutely or complete."[34]

In the preceding books, Exodus to Deuteronomy, we see Joshua in three stages: slave to soldier, soldier to servant, and servant to spy. Then, in the book that bears his name, he becomes God's successor charged with entering the promised

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[33] H. D. M. Spence-Jones, ed., *Joshua, The Pulpit Commentary* (New York, NY: Funk and Wagnalls Company, 1909), 7–8.

[34] Pickett, *The American Heritage College Dictionary,* 1525.

land. With equipping comes instruction, and we see God not only telling Joshua what to do but also how to complete the assignment.

Just like Joshua, members of the body of Christ located at Shekinah Glory African Methodist Episcopal Zion Church had ordeals that left them wounded. These wounds are not blatantly apparent but are suspected deep enough to make them shy away from stepping into leadership roles. The talk and directive God gave to Joshua in chapter one was vital, essential, and necessary to Joshua then and is so today. Verses eight and nine state:

> This book of the law shall not depart out of your mouth; you shall meditate on it day and night, so that you may be careful to act in accordance with all that is written in it. For then you shall make your way prosperous, and then you shall be successful. I hereby command you: Be strong and courageous; do not be frightened or dismayed, for the Lord your God is with you wherever you go" (Jos. 1:8-9).

These words can transform the world for the better. Through training, wounded people will be equipped to demonstrate effective transformational leadership that will promote and or establish a healthy congregation.

CHAPTER THREE

HISTORICAL FOUNDATION

As I consider the initial phase of "Developing The Leader Within," it is beneficial to first delve into the life of a person who exhibited leadership qualities that have made an impact on others. Joshua, as found in my exegetical review of the scriptures, was one such person as he showed leadership character that not only impacted him, as well as his people, but allowed them as a people to possess the land promised to their forefathers. Within this historical foundation, my study context falls within the Methodist umbrella and so I am choosing a substantial figure within the Methodist faith to speak about when examining leadership qualities and what occurred in what I refer to as the development season. It is within this season that we can peek into all that transpired to mold, make, and shape one into being a monumental figure that inspired others to follow what was modeled. One such figure was John Wesley. It was Wesley, considered the founding Father of the Methodist Movement, who led a revival among the church stressing salvation, holiness, and grace to all.

John Wesley born June 17, 1703, was brought up in a period where times were hard for many people. The haves and have-nots were easily identified, and the sharing of the gospel was only preached within the four walls which were only frequented by the affluent and well-to-do. It was this way because many worked in the mines day in and day out for survival and were not able or did not have the attire customarily worn to

church services of that day. John Wesley, from an early age, was introduced to God and godly living, but in researching the man, it was from the beginning and reflected in the books reviewed that his parents, Samuel and Susanna, had pivotal roles in his life and upbringing. I can attest to the fact that an individual is comprised of more than just themselves. There are those who impact, pour in, influence, and even restrain an individual in their developmental process, and it is important to account for these occurrences that make and mold the person to be who they are or will be. As a result, it is beneficial to look at the two figures who had monumental input and effect on the man who went through challenges where he had to reclaim and re-establish the leads within his wounded self to become an advocate.

Samuel Wesley, The Father

Samuel Wesley, the Father of the founder of the Methodist movement, was the son and grandson of nonconformist ministers. The nonconformists, or dissenters, as they were called, were those ministers who were released from their ministerial charges because they refused to follow the Act of Uniformity that England had established in an attempt to unify the churches. As stated in the memoirs of Rev. Samuel Wesley:

> Most of them were excellent scholars, judicious divines, faithful and laborious pastors full of zeal for God and religion, undaunted in the service of their Master. As diligent students and powerful preachers, these were men of great devotion, inspired with faith, love and zeal which made them willing not only to lose their livings, but to suffer even martyrdom itself, rather than to prove traitorous to Christ and to the liberties of His Church.[1]

[1] Luke Tyerman, *The Life and Times of The Rev. Samuel Wesley, M.A.* (London, UK: Simpkins, Marshall, and Company, 1866), 22.

Samuel, being a product of his environment, followed his dad's footsteps by pursuing ministerial studies but through the academia set by the schools designed for dissenters. There, he was afforded scholarships with the promise of future support. However, he wanted more. In the words of Samuel Wesley he writes, "I earnestly implored the divine direction in a business of so weighty a concern, and on which so much of my whole life depended…but my inclinations were more for Oxford, where, I thought, I might have opportunities more fully to study the point which I was now almost resolved upon."[2] Knowing that his mother, who was a widow by this time, and the rest of his family were staunch nonconformists and believed strongly in the dissenters stance, he got up early one morning and walked to Oxford and conceded to the Church of England to pursue his studies without restrictions. He turned away from what he knew to pursue what he could become in its fullness, having an education and degree from the university. Many of the dissenters turned their back on him and he entered Exeter College as a poor scholar, having to support himself, which he did. As one looked upon with high regard and potential but left friendless as a result of a decision he made, this is what was recorded, "Here was a young man, twenty-one years of age, respectably connected, highly educated, but well-nigh as poor as poverty could make him, resolved upon the acquisition of academic fame; and, in the struggle, battling with his innate pride, and patiently, if not cheerfully, submitting to annoyances for the sake of obtaining that upon which his heart was set. Difficulties, which would have discouraged others, aroused him; and he resolved to conquer or to die."[3] It was this resolve that in spite of his

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[2] Tyerman, *The Life And Times Of Samuel Wesley,* 77-78.

[3] Tyerman, *The Life And Times Of Samuel Wesley,* 81.

woundedness, he sustained himself through the matriculation of his classes, graduated with a B. A., received his deacon's and priest's orders, and received an appointment to a rector, or priest, position in one of the Church of England's establishments. Was he perfect? No. Did he make mistakes? Yes, but his determination and strong will enabled him to prevail, which was one characteristic witnessed and modeled among his children; John Wesley is one of them.

Tyerman speaks of Susanna Wesley's accomplishments and contributions and how she is worth being spoken of due to her benefaction of helping to shape John Wesley's belief and methods of carrying things out but goes on to say, "I submit, with all due deference to others, that while the Methodists owe an incalculable debt of gratitude to 'the mother of the Wesley's,' they owe an equal debt to the honest-hearted father."[4] Though not wanting to discount the contribution of Rev. Samuel Wesley, it is Mrs. Susanna Wesley that John Wesley makes mention of the most in his memoirs.

Susanna's background was impressive as well. Her father, graduating from Oxford in 1639, was an ordained chaplain in the parliamentary navy before settling down as a rector. For nine years, he distinguished himself as a preacher and an editor of a sermon series he hosted in the church. In 1662, he was ejected from the church he had been charged for conscientiously refusing subscription to the Book of Common Prayer according to the Act of Uniformity. Following the practice of many other displaced Puritans, he organized a congregation of like-minded nonconformists, occasionally running afoul of the laws penalizing such religious Dissenters.[5] Susanna had the privilege

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[4] Tyerman, *The Life and Times of The Rev. Samuel Wesley,* 12.

[5] Susanna Wesley, *Susanna Wesley: The Complete Writings,* ed. Charles Wallace (New York, NY: Oxford University Press, Inc, 1997), 5.

of not only being educated at home but having advantage of the educated scholars who often came to her home to spend time with her father who was thought of highly. Growing up, Susanna was taught to be independent and strong-willed to ask questions and defend the beliefs she holds dear. It was her convictions that eventually led her to forsake her father's nonconformity, but the difference was where Susanna received the blessing of her father. Samuel received rejection from all he knew, family and friends. Upon marriage, Samuel and Susanna loved each other but did not always see eye to eye. Samuel was one who was rigid and moralistic, whereas Susanna was driven by what was divinely right by the word of God. One occasion to note happened during family prayer, where Samuel prayed for the current King William, who replaced King James, who was overthrown. At the end of the prayer, "Amen" was expected to be repeated by the family; however, Susanna refused to say it. Angrily, Samuel left the home for five months, saying, "If we have 2 Kings, we must have two beds."[6] It was in the writings of her memoirs that she stated that she would have apologized if she had done something wrong; however, her apology would be a lie and thus a sin, so she refused to apologize. It bothered her the prolonged separation and distance created, but her resolve to live and be Holy and pleasing unto God far outweighed the luxury of fleshly contentment and compromise. Ironically, depending on how you view it, it was a fire that brought revelation and confirmation. The first fire of the rectory united Samuel and Susanna back together, with the second fire bringing Susanna confirmation of God's divine presence. John Wesley recounts the story of how the rectory where they lived was in flames, and a physical count of the children was made only to discover John was unaccounted for. His

[6] Wesley, *Susanna Wesley: The Complete Writings,* 34.

dad proceeded to try and go back into the house to retrieve him but could not because the fire grew. It was then that the community heralded together and made a ladder made by the shoulders of the men; John was reached and saved. In response to this miraculous rescue, Mrs. Wesley stated:

> I came to see evidence of special divine intervention, resolving to be 'more particularly careful of the soul of this child, which God had so mercifully provided for'. And Wesley himself in future years frequently recalled this providential escape: was he not indeed 'a brand plucked out of the burning'?[7]

It was this happening that caused Mrs. Wesley to confirm her belief that John had a special call on his life. She remained adamant in raising her children to fear God and obey all that was written in the Bible. Susanna's convictions and relationship with God is what kept her, and even in her wounding, she remained unmoved. Outler states, "She was both matriarch and saint, who presided with equal grace and firmness over the affairs of a large, impoverished family-mother, teacher, lodestar. She could defy her husband in matters ecclesiastical and of debating with her sons on questions theological."[8] There were other times when she had to stand her ground because of opposition, but what was first and foremost to her were her children and her responsibility to them. Susanna Wesley, a strong woman of faith with a methodical regime of raising her children, stated:

> The Wesley children were from the cradle put into a regular method of living. When turned a year old (and some before), they were taught to fear the rod, and to cry softly, by which means they escaped abundance of correction which they might otherwise have had; and that most odious noise of crying of children was rarely heard in the house.[9]

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[7] Stanley Ayling, *John Wesley* (Nashville, TN: Abingdon Press, 1981), 20.

[8] Albert Outler, ed., *John Wesley* (New York, NY: Oxford University Press, 1964), 6.

[9] Ayling, *John Wesley,* 22-23.

Susanna Wesley, a strong-willed woman, had nineteen children, with only ten surviving to see adulthood. She believed highly in education along with her Christian beliefs and moral principles and determined not to discriminate between her sons and daughters. She made sure, though not a widely practiced routine, that her sons, along with her daughters, learned to read and write along with learning the Bible. Many would ridicule and tease them because of their mom's methodical ways of teaching and doing things; however, it was his mother who had a strong influence that would be reflected later in his methods used in ministry. When of age to go to school, strict adherence to the schedule was followed; however, she also made time during the week for individual sessions with each child individually. It was recorded in his book, the discipline of his mother regarding spiritual matters she followed daily methods to ensure her children's spiritual development. She observed her own methods for self-preservation of her spiritual connection to God. She set aside time in the morning, noon, and evening devotions. She included time for journaling her thoughts and revelations gained during her intimate time with God. His mom's impartations so influenced John Wesley that while attending college at Lincoln in Oxford at the age of thirty, he wrote and sent this to this mother: "If you can spare me only that little part of Thursday evening which you formerly bestowed upon me in another manner, I doubt not but it would be as useful now for correcting my heart as it was then for forming my judgement."[10]

It is noteworthy to see how people who may have dealt with adversity or pain of their own can still be contributing factors in leadership qualities that help form the

[10] Ayling, *John Wesley,* 24-25.

character and nature of others. John Wesley, scholarly as both parents, committed to the Anglican church like his dad and pursuant to the word of God like his mother.

Leaving home to pursue higher academia, John Wesley acquired a good education and was exposed to literature that was instrumental in his spiritual advancement. While at Oxford, he had a conversion after reading a book focusing on Holy living and dying. He said, "In reading several parts of this book I was exceedingly affected, by that part in particular which related to 'purity of intention. Instantly I resolved to dedicate all my life to God, all my thoughts and words and actions, being thoroughly convinced there was no medium, but that every part of my life (not some only) must either be a sacrifice to God, or to myself; that is, in effect, to the devil…."[11] Given this conversion, John Wesley eagerly pursued what he considered the means of grace. He was dedicated to prayer, the study of the word of God, and good works. He came to become the leader of a club his brother Charles began in college called The Holy Club, where they would congregate together for prayer and biblical study of the Bible several times a day. They had become so routine and rigorous that outside influences called them Methodist.

This name was used to taunt and tease The Holy Club students because of the rigid methods they became known for. John Wesley did not particularly like this name, but it stuck. The "Christian Gnostic of Clement of Alexandria became Wesley's model of the ideal Christian. Thus, it was that the ancient and Eastern tradition of holiness as disciplined love became fused in Wesley's mind with his own Anglican tradition of holiness as aspiring love, and thereafter was developed in what he regarded to the end as

[11] Outler, *John Wesley,* 7.

his own most distinctive doctrinal contribution."[12] Finishing his studies and becoming ordained, he set his sights on corporate religious rule, which landed him on a boat headed to a newly established colony in Savannah, Georgia, but it was on this transit that he came face to face with himself to realize that he was not quite sure of himself and his position with God. Time and again, during his crossings of the Atlantic and the dangers he was to experience in Georgia, he was smitten by this terrifying realization that were he to die, he could not be certain of salvation.[13]

During one of his travels at sea, there was a dangerous storm that left many afraid that they would die, but he encountered a group of Moravians who were destined to ignite a spiritual awakening that would change not only him but his ministry. As he landed on new soil, his interest in the behavior of the Moravians exhibiting sober meekness and wisdom sparked a connection that continued to grow while he attempted to do missionary work among the Indians, which colony officials quickly dismissed. As officials insured Wesley that there was more than enough work ministering to the settlements, he began interacting with them more and more with Wesley's rigid requirements not meeting with settlers favorably. Wesley, determined to remain, ended up leaving to return to England when a woman filed eventual charges he came to have feelings for, who ended up marrying someone else because of Wesley's delay in proposing. Once back in England, he had to account for the abandonment of his duties in America, which resulted in his ministering duties in America being revoked. It was at this point that Moravianism reappeared with John Bohler coming into his life. It was Bohler who described him this

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[12] Outler, *John Wesley,* 10.

[13] Ayling, *John Wesley,* 65.

way, "He is a poor sinner who has a broken heart and who hungers after a better righteousness than that which he has had up till now."[14] After spending time with Bohler and having many discussions, he came to believe in Bohler's teaching of faith being a gift that is freely given and not one that is earned by works. Wesley struggles so much after believing that he asks if he should just stop preaching at all; however, Bohler's response to him is, "Why stifle the gift given unto you? The surest way by which you will reach it would be to preach it. There would be no doubting; you will eventually, and suddenly, know when you arrived at it. That would mark the decisive change which the faithful called conversion or new birth."[15] It was finally at what is referred to as The Aldersgate Experience that John Wesley met his conversion, and his life and ministry shifted. From that moment, in every church we would be invited to minister to, he shared the new revelation of faith, the gift freely given to all, but with every Anglian opportunity, instead of acceptance, he would be told he was not welcome to come back. As doors were being closed, new opportunities, though uncomfortable to him at first, were being offered, and instead of inside the four walls, we began preaching outdoors and the response of those who listened and accepted made the Methodist Movement bigger and landed once again onto American soil. Wesley's woundedness delayed him, but his connection to God and his revelation of God propelled him to reclaim the leadership ability that was always there.

It was never John Wesley's intention to begin or establish a denomination, but as life tends to be, one thing may start a particular way, as connections are formed and many

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[14] Ayling, *John Wesley,* 89.

[15] Ayling, *John Wesley,* 89.

people become involved, the fundamentals may remain the same, but things, as people, are bound to change or alter its original state. One thing cannot be disputed: just as John Wesley suffered wounds and disappointments as shifts occurred in his life, shifts of Methodism flourishing or advancing on American soil also suffered pains and wounds of disappointments in its new land. Under The Story of American Methodism, this was stated:

> Methodism was a social process as much as an ecclesiastical movement. In England the context was the Industrial Revolution. It is no coincidence that Wesley's societies sprang up first in the commercial entrepot London, the new industrial cities of the midlands, and the coal centers of Bristol and Newcastle. In the United States the context was similar, but with an important addition: the political experiment of government by consent of the people in a representative democracy.[16]

Both movements dealt primarily with meeting people where they were and coming into their environment or territory to bring a message of God's grace and love. Preachers no longer considered 'the church building' as the primary place to congregate together. They came to the iron mines, coal pits, and open field areas. It was noted that the Methodist Episcopal Church was "born in the noisy cradle of the factory and nurtured in the nursery of democracy. Iron, coal, steam power, freedom, individualism, and the rights of man provided a heady brew for the feeding of an infant denomination. No wonder the baby experienced periods of colic and indigestion! Occasionally, it must be honestly admitted, she threw up."[17]

Maneuvering within the New America had its challenges; although American Methodism was born of the Evangelical Revival with its European base, it became a

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[16] Frederick A. Norwood, *The Story of American Methodism* (Nashville, TN: Abingdon Press, 1974), 16.

[17] Norwood, *The Story of American Methodism*, 16.

distinctive entity, related to and indebted to its English progenitor, for the movement was planted in North America, not by Wesley's emissaries, but by freely operating lay preachers who had no license from Wesley at all.[18] As these unordained, lay members, who John Wesley was not even aware of, took upon themselves the mission, societies began to grow so large that a letter was eventually written to Wesley to ask help by sending more experienced leadership. It was at this request that he sent the first of many missionary preachers, as they were called, to help the struggling societies organize properly in New America.

It is here that I want to pause to compare the theme of my project, "Developing The Leader Within: Reclaiming Your Confidence When Wounded." Earlier, we spoke of leadership being wounded by their hurts and disappointments, but the wounds have been incurred as a result of lack of training or being ill-equipped for the task. Both cases require the development of leadership within oneself in one way or another. As we continue into the historical markings of leadership development when wounded, we cannot overlook the African representation within the Methodist movement and its rise from the wounds inflicted to incubate its origination. Norwood reflected that even after slavery was abolished, barriers still persevered that were social in nature, "to keep the races separate and the Negro 'in his place.'"[19] Whites remained staunched in their belief, devising systems that ensured segregation like the Jim Crow laws. Gilbert Haven, a member of the African Methodist Episcopal Church, who was abreast of struggles related to his people wrote:

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[18] Norwood, *The Story of American Methodism,* 18.

[19] Norwood, *The Story of American Methodism*, 271.

> The slave is gone, the negro remains…. The basis of slavery is caste. That feeling of caste yet prevails exceedingly over all the land. The blackness covers our heart deeper than it does the faces of our brethren. It must be removed. Under these conflicting pressures, then, black Methodism grew and adapted in the last half of the nineteenth century.[20]

It would appear that every stage of Methodism development encountered turmoil on some level with leadership, from the founder to new territory representatives, having to be developed and/or reclaimed in the process. Methodism, regarding people of color, was no different. Given the Methodist Episcopal Church, as it was now called, presence in America, Black people were members, however, primarily under the control of white domination. About three years after this organization of the Methodist Episcopal Church, the Colored members of that body in the city of Philadelphia, suffering from the unkind treatment of their White brethren, who considered them a nuisance in the house of worship, met for the purpose of canvassing their wrongs and devising means to remedy the same.[21] Despite objections from their counterparts and in light of the opposition, many of the most respected and influential White people became benefactors to their cause in building a place of worship for themselves. Liking the religious worship used by Methodists, they opted to remain under the umbrella with Bishop Asbury, by invitation, consecrating the building for service to God. It was eventually, after the continued harassment and mistreatment by some of their White brethren and being thrown out of the Methodist Episcopal Church, that the African Methodist Episcopal Church originated.

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[20] Norwood, *The Story of American Methodism,* 271.

[21] Daniel A. Payne, *History Of The African Methodist Episcopal Church,* ed. William Loren Katz (North Stratford, NH: Ayer Company Publishers, Inc, 2000), 4.

Though difficult, many choose to separate, considering it quite beneficial to men and women of color. In their minds, they reasoned that being under White leadership, they were more like subjects than active significant participants. Ministerial instruction and merit were beholding to the White man. Even when it came down to education, they surmised:

> The M. E. Church always supported to their utmost ability the institutions of the Connection, yet because their white brethren were so vastly in the majority, that support which was so cheerfully and cordially given could not be felt. This was not only true of us when we formed a constituent element of the M. E. Church, but it is equally true to-day of our colored brethren who still continue in connection with it.[22]

Forced by circumstances beyond their control, despite the wounds inflicted by those who were to be or should have been brethren from one to another, they had to learn to support their own institutions and provide for their places of worship. This required men and women who may have, at one point, been dormant to arise to develop and or reclaim the leadership characteristics or quality to ensure the advancement of a people and the religious preference of a group, leadership such as the Rev. Richard Allen, Rev. Daniel Coker, Rev. James Varick, and Abraham Thompson. Both sets of leaders are strong but struggle within their designated groups. Given the African Methodist Episcopal thoughts:

> The separation of our Church from the M. E. Church, was brought about by the agency of our venerated fathers, the Rev. Richard Allen of Philadelphia and Rev. Daniel Coker of Baltimore, has been beneficial to the man of color by giving him an independence of character which he could neither hope for nor attain unto, if he had remained as the ecclesiastical vassal of his white brethren.[23]

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[22] Payne, *History Of The African Methodist Episcopal Church,* 9.

[23] Payne, *History of The African Methodist Episcopal Church, 12.*

The African Methodist Episcopal Church, originating in Philadelphia, suffered woundedness by the mistreatment and denial by others of supposedly like faith. Richard Allen experienced first-hand abuse when praying. He, along with others were pulled off their knees while praying, which resulted in him and a body of Negroes leaving the Methodist Episcopal Church to have independent thought and action. It is in their words they proclaimed, "this independent action has resulted in the extension of our ecclesiastical organization over nearly all of the States and also into Canada; this ecclesiastical organization has given us an independent hierarchy, and this independent hierarchy has made us feel and recognize our individuality and our heaven-created manhood."[24] This then was the origin of the African Methodist Episcopal Church, "Poor and lowly, an outcast and despised of men, it thus feebly entered into being; but with a manifest destiny of greatness which has been unmistakably developing for over three quarters of a century."[25]

As people of color, we have shown our ability to rise and remain in spite of obstacles designed to keep or tear us down. Though many pressed and established a distance from those who tried to oppress us, many did not just want distance; they wanted complete autonomy. Not having the same experience of the Africans in Philadelphia, there occurred another pullout from the white methodist connection, only this time the group was in New York at the John Street Methodist Episcopal Church. Woodson noted:

> They had not been disturbed in their worship to the extent experienced by Richard Allen and his coworkers on Philadelphia, but they had a desire for the privilege of holding meetings of their own, where they might have an opportunity to exercise

[24] Payne, *History of The African Methodist Episcopal Church,* 12.

[25] Payne, *History of The African Methodist Episcopal Church,* 14.

> their spiritual gifts among themselves, and thereby be more useful to one another.[26]

Rev. B. F. Wheeler, in his book *The Varick Family,* made some pertinent statements concerning the founding of the A. M. E. Zion Church, The Freedom Church. It was in that account that he declared, "Methodists did not persecute colored people but simply denied them certain privileges."[27] It was this denial that catapulted questions that would forge an action of a group of people who became, as the thought declares, sick and tired of being sick and tired. Here, through the African Methodist Episcopal Zion Church movement, we come to see people such as Peter Williams, George Collins, Abraham Thomas, and James Varick, just name a few, come to step into their role as leaders to not only support but promote the growth of a healthy congregation; but, it must also be noted that though The Freedom Church was moving forward in their establishment, separate from the Methodist Episcopal Church, they required help in facilitating their longevity.

While the committee on Discipline was preparing the Discipline for final adoption, they posed a question that could not be ignored in the election of elders. At this point, they had over twenty-four preachers and four deacons but no elders. It was the elders who were ordained and were able to perform the sacraments. They looked to and received help from one who was considered a longtime friend and advisor. Reverend William Stillwell, one who, along with others, seceded from the Methodist Episcopal (M. E.) Church to form the Methodist Society often assisted in advising when asked. It was

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[26] Woodson, Carter G., *The History of The Negro Church* (Chapel Hill, NC: University of North Carolina Press, 1921), 68, https://www.jstor.org/stable/10.5149/9781469641867_woodson.7

[27] David Henry Bradley, Sr., *A History of The A. M. E. Zion Church: Part 1 1796-1872* (Nashville, TN: The Parthenon Press, 1956), 47.

Reverend Stillwell who agreed to get elders with him to elect elders for Zion. Bishop Rush's account was as follows:

> The case of our Church being at this time in a very precarious state, in regard, particularly, to the want of elders in the Church, it became essentially necessary that something should be done to relieve her from that religious pressure; whereupon a meeting of all the official members of the Church was held in the Rose Street Academy, on Wednesday night, September 13th, at which time the elder, William M. Stillwell, informed the brethren that he called them together to consult upon the propriety and necessity of selecting an elder, and read to them several extracts from books written by Methodist preachers, to prove the validity of such proceedings in cases of necessity. He also advised them to pursue or adopt the plan, as it would be a case of real necessity with them, being an African Methodist Church without an elder, and he not having a sufficient number of elders connected with him at present to perform ordination. A vote was then taken in order to know whether the official brethren approved of the measure and were ready to act upon it, which was carried in favor of being ready. They then proceeded to nominate Abraham Thompson and James Varick, to be recommended to the Society as persons to be elected to the office of elders in the church.[28]

Conclusion

Throughout this chapter, we see groups, as well as individual people facing turbulent times on various levels in various ways; however, they yet emerge in ways that only tend to confirm leadership qualities at their best. With my context being under Methodist parenthood, I started by discussing the founders and those who helped shape their beliefs and methods of doing things. John and Charles Wesley were given the legacy by parents who not only showed the importance of spiritual connection but modeled and demonstrated the way in which to walk in it. Norwood has written:

> Wesley developed a theology of the royal road of salvation, which is best characterized as a working theology, designed to help persons on their way to heaven. God's grace was interpreted as enabling the fundamental transformation

[28] J. W. Hood, *Sketch of The Early History of The African Methodist Episcopal Zion Church with Jubilee Souvenir and an Appendix* (Charlotte, NC: AME Zion Publishing House, 1914), 26.

> of the individual through a conversion experience in which God was the prime mover, Christ the mediator, and the individual a full participant as responder.[29]

These ingredients have been vital to our existence, but we learned how to maneuver through given circumstances, obstacles, and insecurities aimed to defeat us, or so it seems. I have heard since childhood that trials come to make you strong. I can attest that when we have suffered hurts or wounds, we can either be made or broken, but help during those times makes the difference. I have realized this in my account in my Spiritual Autobiography. I felt it when I examined and exegeted the pericope of Joshua 1:1-9. I read it when I explored and analyzed the research used in documenting the Historical Foundation review and I aim to study its validity in my project that is centered on my context found at Shekinah Glory African Methodist Episcopal Church.

The title of my project is "Developing The Leader Within: Reclaiming Your Confidence When Wounded." The problem with the project is Members of Shekinah Glory A. M. E. Zion Church, "The Glo," have suffered trauma or woundedness that has crippled them in taking and operating in leadership positions. The hypothesis of the project is If the leaders of Shekinah Glory A. M. E. Zion Church are trained in a transformational leadership development model, then their awareness and understanding of effective leadership will facilitate a healthy congregation. If something was done previously, it can be done again, and leadership, along with training, is a component of creating or restoring a thing. Our forefathers knew the goal, which in many ways aligns with the great commission found in Matthew 28: 19-20, "Go therefore make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember,

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[29] Norwood, *The Story Of American Methodism,* 16-17.

I am with you always, to the end of the age." Jesus spent time with his disciples, equipping them before sending them out on this task, and through the historical foundation, training, and teaching were noted to have occurred before and during the operation of their tasks. There is room for debate on whether leaders are born or made, but in either circumstance, instruction to shape, mold, and develop what is already present helps.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

The focus of my project is to address woundedness within the congregation. The problem that has been identified within the congregation of Shekinah Glory AME Zion Church, from this point, is to be simply referred to as "The Glo." The congregation suffers from trauma due to the changes in pastoral leadership that have occurred through the years, which has crippled them in taking and operating in leadership positions themselves. Hence, my hypothesis is if the membership participates in a training about trauma and transformative leadership development, then the members will be equipped to begin their leadership journey and facilitate a healthy congregation.

This chapter focuses on three theologies: Wounded Theology, Healing Theology, and Transformation Theology. These three theologies are interrelated in assisting change in the congregation. I think these three theologies would assist those who are spiritually and emotionally wounded and aid in true transformation. Theology is the very thing that governs what and why we do the things we do. It explains the Christian message we proclaim. It is by way of our theology that we deal with and address woundedness, simply defined as "an injury, esp. one in which the skin or another external surface is torn, pierced, cut, or otherwise broken," healing, defined as "restoration to health or soundness, to set right; repair," and transformation, defined as, "a marked change, as in

appearance, usually for the better."[1] Given the general meaning of these terms, the theology of these terms has deeper implications that target the behavior, the response, and affects that may determine the precipitated and or circumspect outcomes.

These outcomes play its part in the changing or renewal process that results in benefiting not only the individual but the connectional environment and all its entities. Healing Theology is the method and or belief one uses or has, rooted in the ministry of Jesus Christ, to confront issues seen as oppressive. In African thought, the sickness of an individual is an indication of a deeper communal discomfort or unease, with Newell S. Booth stating, "Dealing with the symptoms is only a temporary solution, true healing requires the re-establishment of rightness in relations."[2]

In referencing Wounded Theology, I think of Dr. Andrew Sung Park's recollection of a crusade held by Billy Graham that he eagerly listened to, looking to hear a message "of healing for the pain of the human heart" only to be disappointed by saying, "by starting with the topic of pain, he showed his desire to provide a message of healing. Sadly, however, there was no theology for the wounded that could backup his message."[3] For many, it is difficult to define Wounded Theology; however, I believe it is the method used to validate those things that can cause woundedness of the mind, soul, and or spirit, with the end game being healing perpetuated by valuing oneself.

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[1] Joseph P. Pickett, ed., *The American Heritage College Dictionary, Fourth Edition* (New York, NY: Houghton Mifflin Company, 2007), 1581, 638, 1460.

[2] Mercy Amba Oduyoye, *African Women's Theologies, Spirituality, and Healing: Theological Perspectives from the Circle of Concerned African Women Theologians* (New York, NY: Paulist Press, 2019), 15.

[3] Andrew Sung Park, *From Hurt to Healing: A Theology of the Wounded* (Nashville, TN: Abingdon Press, 2004), 1-2.

In Transformation Theology, what true change or transformation looks like is even debatable and is considered easier to identify than to elucidate; however, Kottler states that change involves making something different, either by stopping something you are already doing that is not working or doing something new that is more constructive and effective.[4] Miller goes further to say this change involves "decisively altered behavior, consistently modified thinking, choices, and decisions and permanently reshaped character."[5] Given this premise, these three theologies are believed to coincide with the problem of my project and are deemed most congruent to my context of study.

The problem to be addressed in this project is the trauma that the congregation of Shekinah Glory AME Zion Church suffers due to the changes in pastoral leadership. The trauma that has occurred through the years has crippled them in taking and operating in leadership positions themselves. It is in this context that wounded theology will be addressed first. The woundedness that has been inflicted upon those who are members of this church has caused reserved and despondent reactions during fragmented and broken fellowship. Observing this within our congregation has caused a particular and poignant question: can leadership development be effective within the congregation of "The Glo" given the woundedness in the congregation? Saying you are wounded is not always easy to admit or even to face; furthermore, being able to identify the consequences of one's wounds is not always accessible. Given wounds, healing is the aim. As with any wound, if healing does not occur, contamination has the potential to cause major consequences. Thom Gardner says when we have been offended or wounded, our hearts and attention

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[4] D. A. Carson, ed., *New Studies in Biblical Theology Fifty-Five Changed into His Likeness: A Biblical Theology of Personal Transformation* (Downers Grove, IL: InterVarsity Press, 2021), 3.

[5] Carson, *New Studies in Biblical Theology*, 4.

are hijacked and focused on the wound. We cannot be focused on God as long as we are focused on the wound. Forgiveness is a legal transaction that releases those who wound us from our wrath.[6] Healing is called for in relation to the congregants of Shekinah Glory and positive transformation desired.

As a result of the current woundedness present and the healing to be pursued, the targeted hypothesis is "if the membership participates in a training about trauma and transformative leadership development, the members will be equipped to begin their leadership journey and facilitate a healthy congregation." Developing the leader within and facilitating a healthy congregation calls for transformation to take place. While researching writings of theologians, it was noted that one young minister stated, "It is as if we are being sent out to provide hospice care to ailing congregations."[7] As a Speech/Language Pathologist, in my secular vocation, I find myself often with those being referred to hospice care. Given hospice care, one is not concerned with transformation. It is, however, the goal that comfort measures be established for the continuation of the current condition. Transformation Theology centers around change for the better. Isaiah 43:18-19 says, "Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert." Transformation like this changes the appearance, functioning, and overall well-being of the condition. As we examine the interaction of woundedness, healing, and transformation, this foundation

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[6] Thom Gardner, *Healing the Wounded Heart: Removing Obstacles to Intimacy with God* (Shippensburg, PA: Destiny Image Publishers, Inc., 2005), 75.

[7] Philip Clayton, *Transforming Christian Theology for Church and Society* (Minneapolis, MN: Fortress Press, 2010), 61.

chapter will address the theological themes of Wounded Theology, Healing Theology, and Transformational Theology as the methods used to promote not only positive change to the individual but to the congregation community as well.

Wounded Theology

"If something continues to influence your decisions or behavior, then it is significant, and healing will work to powerfully allow you greater freedom to be who you were created to be without inner hurts guiding your life choices."[8] One theologian who has done extensive work with those who have been wounded is Dr. Henri J. M. Nouwen, the author of *The Wounded Healer*. One concept of the term he classifies as *Nuclear Man*, in his book, "is relatable to someone who has the means to advance but looks at present challenges and decides not to chance the unknown even if it may be beneficial to do so."[9] This is the process of thinking for many of the congregants at the church. Given the changes in itinerant pastors and their various leadership styles, the members appear numb or despondent, asking, "What difference will it make if I choose to engage and connect again?"

In Dr. Dan B. Allender's book entitled *Healing the Wounded Heart,* he states that though he is targeting victims who have had abuse toward their body, we must never forget that abuse is abuse "and all abuse matters where it is on the spectrum or how often it occurred-is damaging."[10] I deal with it on a weekly basis within my context; it is not

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[8] Seneca Schurbon, Diane Moyer, Michael C. King, Matt Evans, Sam R. Brewster, and Ruby Hunter, *Broken to Whole: Inner Healing for the Fragmented Soul* (London, UK: Kingdom Collective Publishing, 2017), 17.

[9] Henri J. M. Nouwen, *The Wounded Healer: Ministry in Contemporary Society* (Garden City, NY: Doubleday and Company, Inc., 1979), 5-9.

just damaging; it is and has the potential to be traumatizing. It is also in this discussion that Allender speaks of adaptability, "Adaptability is one of the great gifts that enables us to survive less-than-desirable experiences; it is also the foundation for failing to name an experience, process, or person as traumatic and harmful. We minimize the more subtle experiences of harm by saying—That's just the way it is."[11]

Nouwen's depiction of fragmented ideology gave me a visual of what is stated in 2 Timothy 3:5, "holding to the outward form of godliness but denying its power." We can present ourselves a particular way, but when change comes, instead of holding our own, we ditch the familiar to fit in or take on the changed environment's persona. It is very much like the chameleon, whose colors fluctuate just as quickly as its environment changes. Nouwen says, "Tomorrow it might be different again. Who knows? All depends on the people you meet, the experiences you have, and the ideas and desires which make sense to you at the moment."[12] It is as if those who are wounded have no reprieve to something getting better. Things are in limbo with no definitive answer because life is so uncertain. In many ways, 'The GLO' (Shekinah Glory) community had inhabited this space where they were unsure what was to happen regarding the leader or their placement regarding leadership responsibilities. "Why care, when they had no control over the overall rotation of things?" was the pressing question of their now.

Out of all the theologians I have researched, Flora A. Keshgegian has been the one who has hit home to me in a personal way. Through reading her book, she has

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[10] Dan B. Allender, *Healing the Wounded Heart: The Heartache of Sexual Abuse and the Hope of Transformation* (Grand Rapids, MI: Baker Books, 2016), 88.

[11] Allender, *Healing the Wounded Heart,* 89.

[12] Henri J. M. Nouwen, *The Wounded Healer Ministry in Contemporary Society* (Garden City, NY: Image Books, 1979), 10.

brought an insight into woundedness that hits me dead center in regard to my own childhood. She made mention of two theologians, Dorothee Soelle and Paulo Freire, and several terms, such as mute suffering and silence before conscientization, that has awakened my consciousness. Though silence has been associated with the process of healing, there is also silence that often results in the one wounded being ignored or subdued. They lose their voice because of the numbing, deadening pain. It made me gasp at the point of remembering when Keshgegian said,

> If the trauma and tyranny are not faced, a victimized child may continue to choose situations and behaviors that reproduce her victimization even after she is free of the perpetrator. Trained to be a willing victim, she often does not know the root causes of her destructive patterns of repeated self-defeating behaviors.[13]

Reading this, I could only stare with my mouth wide open as I whispered to myself, "That was me," weary, worn, and sad. Looking at my context, I see myself and the dark yet numb place that at one time consumed my overall well-being. Keshgegian spoke of remembering as being "a Christian's obligation that holds redemptive potential."[14] Pain indeed is a part of life experiences, but if not confronted or addressed or if left unresolved, the darkness has the potential of getting deeper with infection setting in. Han, a Korean term, is suffering as a result of a wound. Dr. Andrew Park states, "The experience of the powerless, the marginalized, and the voiceless in the world can be summed up as han…It is the void of the soul that cannot be filled with any superficial patch. This void is the abysmal darkness of wounded human beings."[15] It is important to

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[13] Flora A. Keshgegian, *Redeeming Memories: A Theology of Healing and Transformation* (Nashville, TN: Abingdon Press, 2000), 39.

[14] Keshgegian, *Redeeming Memories*, 26.

[15] Andrew Sung Park and Susan L. Nelson, *The Other Side of Sin: Woundedness from the Perspective of the Sinned-Against* (Albany, NY: Suny Press, 2001), 47.

note that Dr. Parks explains that with han, it can be dealt with in one or two ways, constructively or destructively. Constructively, "the person of han can use it as the source of transforming the root causes of han," while destructively used, "a person of han seeks to avenge one's enemy."[16] In response to my context, it is, of course, constructive healing and development that is pursued, which involves the individual and the context of the church. Nouwen puts it like this, "God's appearance in our midst has made it undeniably clear that changing the human heart and changing human society are not separate tasks but are as interconnected as the two beams of the cross."[17]

It is in our times of woundedness, trauma, and suffering that we tend to ask questions regarding the providence of God, and in my time of ponderance, I now must pose this question: is it unrealistic to think, given a system that is consistent with no proposition or debate to ever change, that consistency and steadfast assurance could be obtained and maintained despite the unexpected disruptions? I believe, no, it is not unrealistic given healing and transformative development and equipping. I concur with Nouwen's discussion of the Revolutionary Way. It is here that he states,

> The revolutionary believes that the situation is not irreversible and that a total reorientation of mankind is just as possible as is a total self-destruction. He does not think his goal will be reached in a few years or even in a few generations, but he bases his commitment on the conviction that it is better to give your life than to take it, and that the value of your actions does not depend on their immediate results.[18]

It is through this project that the beginning begins. I pray that the wounds will be realized, identified, and faced to facilitate the next phase of theology to be discussed. In

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[16] Park and Nelson, *The Other Side of Sin*, 48.

[17] Nouwen, *The Wounded Healer,* 20.

[18] Nouwen, *The Wounded Healer*, 19.

this eight-week time frame of my project, wounds will be confronted with healing to begin.

Healing Theology

"The heart is the fountain of our being, where both the scars of woundedness and the wonders of healing balm are to be found."[19] *Mending The Heart* by John Claypool, speaks of three earnest forms of woundedness and Christ-inspired balm that bring healing and transformation. The wounds of grievance, as it relates to those who have hurt us, the wounds of guilt, due to how we may have hurt others, and the wounds of grief, as it recounts loss, all cause injury to our hearts. Mending is required. Both he and Keshgegian speak of truth and awareness being the key precipitating the healing process.

Many individuals struggle with low self-esteem and deep wounds that flair up at any given time. Therefore, self-care is an important part of the healing process. True change takes place first within the inner man before the outer man reflects or shows genuine signs. Theologian Ray Anderson says:

> I suggest that personal empowerment comes through a kind of spiritual healing that restores the self to its God-given capacity for faith, hope, and love in the context of human relationships. Spiritual healing, through personal empowerment as a work of God's grace at the deepest core of the self, restores in us what sin has destroyed and heals our relationship to God as well as others.[20]

Our connection to God and seeing Him in us is an important key to love, forgive, and, most importantly, behave in a way reflective of His nature and character. Our view

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[19] John Claypool, *Mending the Heart* (Lanham, MD: Rowman & Littlefield Publishers, 1999), 4.

[20] Ray S. Anderson, *Self-Care: A Theology of Personal Empowerment and Spiritual Healing* (Eugene, OR: Wipf and Stock, 1989), 9.

of self and recognition that we are an intrinsic creation by God, our Father, is important for without understanding or recognizing our value. Anderson declares, "There would be no basis for moral responsibility and spiritual freedom to love either God or the neighbor" without this.[21] Recognition of who we are and whose we are changes the reflection of what we have been seeing and accepting. In viewing what has been said as it relates to our gifts and how we see ourselves, our gifts, and what we bring to the table, it is important to know and recognize. As Joshua was approached in the Book of Deuteronomy, he knew what was expected. Based on his experiences from Exodus to Joshua, his ability to lead had to be established. In my stage of the process from woundedness to healing, the question was consistently asked, "Tonya, do you know who you are?" I can be honest now to say that initially, I did not, and that question aggravated me more than directed me, or so I thought. Now, as I reflect, I believe it is important to know who we are and have acknowledgment of our spiritual gifts, which we often are not privy to. It is difficult to know who we are if the question of who we are cannot be answered. Gordon states, "At the heart of the profession of faith in any age, for instance, is the claim that the Christ we encounter is both real and universal."[22] It is important to realize He is truly real and universal. Often, our subjective concept does not correlate with our objective reality, which can present a problem and obscure our perceptions, beliefs, and responses.

> He is real in the sense that he transcends the experience we have of Him, and indeed all possible experiences that we might have of Him. To say that He is universal is simply to say that Christ is alive in a way that means he is unlimited by space and time. He is present of course in His particularity, or in what we shall

[21] Anderson, *Self-Care*, 18.

[22] A. J. Gordon, *The Ministry of Healing: The Unbroken History of God's Power to Heal* (New Kensington, PA: Whitaker House, 2020), 5.

> call His identifiability, but is not constrained by space and time. As Lord of space and time, Christ is in space and time, but is not himself subject to it.[23]

When we see the reality of Christ, our personal relation to Him, and what He represents, we have the potential to ignite the process toward healing and our ability to function God-like rather than self-like.

This brings us back to the significance of *The Wounded Healer,* as spoken of by Dr. Henri J. M. Nouwen. Knowing who we are and our value, as well as our gifts in spite of our scars, enables us to become what he refers to as a healer who is wounded. He or she is the one who is wounded but has comfort or peace because now they can "feel at home in their own home" and be willingly vulnerable to those who need help, not looking to give something to one who has nothing but giving with the goal of helping them to see God's presence for themselves, within themselves.[24]

It takes a level of maturity to be at this point, for oftentimes, we do not want to hurt, and we often busy ourselves to avoid feeling the pain or attending to the wound. Nouwen speaks of busyness becoming a curse, though we think it is a relief to overstep the pain, putting on a strong front of invincibility.[25] We try to avoid it, but Nouwen says, "Christ invites us to remain in touch with the many sufferings of every day and to taste the beginning of hope and new life right there, where we live amid our hurts and pains and brokenness."[26] Park declares that those who are wounded cannot easily forget their hurt and pain, and that time, called the angry and sorrowful period, with an indeterminate

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[23] Gordon, *The Ministry of Healing,* 5-6.

[24] Nouwen, *The Wounded Healer,* 38.

[25] Henri Nouwen, *Turn My Mourning Into Dancing: Moving Through Hard Times With Hope* (Nashville, TN: Thomas Nelson, 2001), 8.

[26] Nouwen, *Turn My Mourning Into Dancing*, 10.

time of endurance, but for whatever time, those wounded must be given their time to grieve.[27]

"Can You Drink This Cup?"[28] A question that requires authenticity and deep inner searching. It is this question that Nouwen does a deep dive into the true core of the matter. Believe it or not, in the scheme of things, being wounded or estranged is the easy part of the equation. It is in the taking of time to own your truth, process your truth, and come to the point of peace and transformation that if not careful, you can wipe yourself out.

Regarding spiritual healing and love, Gemignani writes,

> As we are healed spiritually, we become more highly conformed to God. Though our minds may still suffer from the turmoil of the human condition, our wills become more and more attuned to the will of God…In loving God more, we find that God's love pours out from us on to our neighbors. As we become more like God, we love more like God loves…We seek to love others with the same love with which Christ first loved us.[29]

As, I think of my journey and the context of my project, it would be unjust for me not to make mention of my mentor. For me, my mentor, who I now refer to as my spiritual mom, not only helped me through the process, but she modeled the behavior, not judgingly but lovingly for me to see. In the life of Joshua, he had a mentor who helped shape and equip him to step into his leadership role. His mentor, Moses, and God by his side helped him to be the true leader he was, which made him available to his people.

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[27] Andrew Sung Park, *From Hurt to Healing: A Theology of the Wounded* (Nashville, TN: Abingdon Press, 2004), 89.

[28] Henri J. M. Nouwen, *Can You Drink the Cup?* (Notre Dame, IN: Ave Maria Press, 2006), 23.

[29] Michael Gemignani, *Making Your Church A House of Healing* (Valley Forge, PA: Judson Press, 2008), 2.

Transformation is the process that promotes change and advancement to better but who you are following is as important as the food you take in for health productivity.

Transformative Theology

My transformation is ongoing. In reading *Transforming Christian Theology*, the The author states, "I'm writing this book because it seems that many Christians no longer know how to talk about their faith…It's not just that we don't know how to witness; we don't even know what we ourselves believe."[30] Reading this, a question to be posed is, "What's causing the disconnect?" One thing that stands out and needs to be addressed is where the community or the leading person who knows we have a responsibility to one another. As a child growing up in the low country, the village mandate was alive and well. There were the seasoned saints who mentored, guided, and lovingly corrected. Transformation is the aspiration, but without effective leadership, positive change may be stunted. Biblical leadership is founded upon service. Jesus said, "Just as the Son of Man came not to be served but to serve" (Matt. 20:28). Jesus is our ultimate example of a servant leader; Blackaby states, "Leaders cannot truly serve people they do not love. They may perform acts of service, but their followers will rightly perceive their actions as insincere and manipulative unless they are done out of genuine concern."[31]

In love, Jesus modeled, taught, and corrected. This type of servant leadership model was shown to me when I was wounded. It was this leadership style that was

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[30] Philip Clayton, *Transforming Christian Theology for Church and Society* (Minneapolis, MN: Fortress Press, 2010), 1.

[31] Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, TN: B and H Publishers, 2011), 199.

instrumental in my healing process and aided in my transformation. Without my spiritual mom's consistent nature given to me, I do not know if I would be where I am today. This servant leadership was shown to me during my time of woundedness, healing, and transformation, and without her consistent nature given to me, I do not know if I would be where I am today. Joshua had positive mentorship with Moses and then with God. In reading Joshua 1:1-9, God's interception brought transformation that enabled Joshua to step into his leadership role and fulfill the promise.

A servant leader looks to equip, not tear down. The normal Greek word (hodegos) is never used as a reference to Jesus because it represents one who is dominating.[32] When comparing the leadership style of Christ to the world, the chart below lists differences between "the Hellenistic/Western ruler model and the Biblical servant model."[33]

Ruler Model	Servant Model
Power base	Love/obedience base
Gives orders	Under orders
Unwilling to fail	Willing to be changed
Drives like a cowboy	Leads like a shepherd
Needs strength to subject	Finds strength in submission
Authoritarian	Steward of authority
Seeks personal advancement	Seeks to please master
Expects to be served	Expects to serve

In my transformation process, it was the servant model leadership style that nurtured me when wounded, supported me while healing, and propelled me during metamorphosis. When Christian leaders recognize and acknowledge that God is in total

[32] Knud Jorgensen, *The Biblical Models on Leadership: The Theology of Servant Leadership Equipping for Service: Christian Leadership in Church and Society* (Minneapolis, MN: Fortress Press, 2012), 24, https://www.jstor.org/stable/j.etv1dder15.7.

[33] Jorgensen, *The Biblical Models on Leadership*, 24.

control, they "liberate and enable people rather than attempt to control the process through controlling them."[34]

Keshgegian speaks of allowing those once silenced the space to speak. She refers to it as a form of narrative theology. According to Keshegegian "Narrative theology suggests that God's revelation is communicated through remembrance and story, rather than through propositions and abstract truth claims. Remembering is necessary for a memorative practice of transformation and redemption to take place."[35]

Finally, in this healing-transformation process, theologian Thom Gardener speaks of ruts in life's journey that are continuous because of our habits, routines, and choices. These ruts have the potential to occur at any moment in time as long as we live, but there is help if we take the time to declare the following healing truths while waiting and watching Christ do what He and He alone can do. "So faith comes from what is heard, and what is heard comes through the word of Christ (Rom. 10:17)."

When This Comes:	What To Declare:	Scriptures for Reflection and Confirmation
Fear	You Are Not Alone	Jos. 1:9; Deu. 31:6; Is. 43:1-2.
Rejection	You Are Accepted	Rom. 3:23-24; Eph. 1:5-6 Is. 45:24-25
Worthlessness	You Are Approved in Christ, Handmade and Precious	Ps. 100:3; Ps. 119:73; 2 Cor. 5:17; Eph 2:10
Shame	You Are Clothed With Christ	Ps. 32:1; Is. 61:10a; Rom. 13:14
Insecurity	You Are Safe in Christ	Ps. 32:10; Jn. 10:27-29 Ps. 125:1-2
Defilement	You Are Restored in Christ	Ps. 80:3; Jer. 30:17;

[34] Vinay Samuel, "Leadership," *Transformation* 3, no. 4 (1986): 22, https://www.jstor.org/stable/43052970.

[35] Keshgegian, *Redeeming Memories*, 29.

		Ez. 16:8
Hopelessness	You Have a Living Hope in Christ.	Ps. 130:7; Rom. 8:24-25 1 Pet. 1:3-5;1 Jn. 3:3[36]

In the pursuit of transformation, it is theologian Robert Barron who says, "everything in Christian life flows from and circles around the transformation of vision."[37] We must change our way of seeing. Having the mind of Christ is not ignoring what is unquestionably distressful or troubling, but it is being able to have peace despite those things that tend to be vexing. Given a true encounter with God, transformation is inevitable. Barron says:

> It was St. Augustine who saw in the making of the mud paste a metaphor for the Incarnation: The divine power mixing with the earth, resulting in the formation of a healing balm. When this salve of God made flesh is rubbed onto our eyes blinded by sin, we come again to see.[38]

The objective of the "The Glo" congregation is transformation. Through the divine power of our Lord and Savior, cognitive recognition, and music therapy, a healing balm will be formed that will open blinded eyes, heal wounds, and change perspectives for the better.

Conclusion

The declaration of "truth" has been a word chiming loudly throughout this chapter. The initial question posed is, "What's your truth?" By asking this question, you open the door to discover the wounds that are visible and those trying to hide covertly. By asking this same question again, you usher in the opportunity by which healing can

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[36] Gardner, *Healing the Wounded Heart,* 183-188.

[37] Robert Barron, *And Now I See: A Theology of Transformation* (Park Ridge, IL: Word on Fire Academic, 2021), xi.

[38] Barron, *And Now I See*, xi.

begin. Finally, healing facilitates transformation that impacts not only the individual but also the individual's village.

What is your leadership style? Are you arrogant, or are you limping? Are you pompous enough to paint a false narrative of perfection, or are you strong enough to declare that, given woundedness, you can heal? Allender says, "A leader must understand her blend of strengths and weaknesses as she tells the story of her foolishness, redemption, reconciliation, and restoration to God and others. She is the canvas that God paints to reveal the beauty of His grace."[39]

As a leader with a limp, one recognizes and accepts that a personal past is present, but hope for the future looks bright. As a transformed leader, there is nothing to prove for successes and failures that have been encountered. Paul says, "I know what it is to have little, and I know what it is to have plenty. In all circumstances, I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need" (Phil. 4:12-13).

The me, myself, and I mentality no longer guides a transformed leader. The question is now, "Father, what would you have me to do for your glory?" Why? Hopefully, given life and all its ups and downs, being transformed has caused you to be content in whatever state you are in, for God has proven Himself faithful, and one learns to trust Him, even in brokenness. Does this mean struggle is no longer the story? No. It means that in times of weakness, you can go to Him just as you are, and He will attend or meet you where you are. It is this strength and sense of assuredness I hope to pay forward. My context has what presents itself as woundedness. It is suspected that this

[39] Allender, *Leading with A Limp,* 153.

woundedness has robbed them of their voice and stamina. Due to their eagerness or willingness to operate in leadership roles is wanting. This project is aimed in transformational leadership development. I now repose the question asked in the beginning of the chapter. Can leadership be developed given woundedness? I say yes, so, let’s begin!

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Through the chapters, information regarding grief or a level of trauma has been discussed. From telling my life story, seeing Joshua's journey, reviewing John Wesley, and taking my denomination course, a form of metamorphosis has occurred. It has shown, or I hope it has shown, how healing can come from woundedness that facilitates transformation.

The mind is a very interesting yet complex entity that plays a huge role in how we receive and respond to events and or occurrences that leave us enthusiastic or wounded because of the encounter. The project with Shekinah Glory AME Zion Church will be one that utilizes interdisciplinary approaches. The church will be exploring the fields of psychology and the performing arts concentrating on musicology and its effect on healing. It was Mikesh Mani who said:

> The right music has the power to heal, to cleanse, and to uplift your entire being. Music cannot be interpreted or put into words, which goes to show its complex and intricate nature. Music can only be felt and in feeling, it gets translated into thoughts and emotions. It permeates your entire body like pure energy and touches you where nothing else can. It's no wonder that people have used music for rejuvenation, expression and as a healing mechanism since ages.[1]

As an African American byproduct of two ministers and being a minister, I can attest that music in the black church has been a way of expressing one's thoughts and

[1] Mikesh Mani, "Fifty Quotes on the Healing Power of Music," Out of Stress, www.outofstress.com/music-heals-quotes.

emotions when simple articulation of speech is difficult. Enslaved Africans used songs in the field to bring hope, and a message when speaking out loud was dangerous and life-threatening. I believe many have overlooked the power of music, with major companies not even including this option for therapy purposes. Cognitive enlightenment and expression will focus on education and reflection. Journaling will be incorporated in sessions throughout the eight-week process. Why journaling? Kirkcaldy, a health professional, says, "Writing about oneself has a therapeutic effect."[2] Drawing from personal experience, writing your thoughts down is often easier than speaking out loud. It was comforting to find Kirkcaldy in agreement when he said, "The process of expressive writing about one's emotional upheavals can enhance both physical and psychological health…there is something magical in putting words to paper; it is more strenuous, time-consuming, and hence reflective in writing our thoughts as opposed to automatic 'thinking' in a frenetic fashion."[3]

The book *Theology As Interdisciplinary Inquiry* discusses the goal of reaching the impact through a comprehensive understanding and integration of the views of various scholars and participants. Hopefully, the influence of education, written expression, and music will be the catalyst for gaining a revelation of how these elements impact and transform the individual and community.

Reed Alvin, a musician and author, is a product of an interdisciplinary process. Growing up on a cattle ranch in Kansas, he went to college, where he studied music,

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[2] Bruce D. Kirkcaldy, ed., *Chimes of Time: Wounded Health Professions: Essays on Recovery* (Havertown, PA: Sidestone Press, 2013), 14, EBook Central, https://public.ebookcentral.proquest.com/choice/publicfullrecord.aspx?p=1187383.

[3] Kirkcaldy, *Chimes of Time*, 14-15.

becoming so successful that he was favored with the opportunity of touring the world with many well-known musical celebrities. He is currently a full-time writer. In an interview, he speaks of how his writing was sharpened by experiencing divorce, cancer, and a change of career, all within a three-month time frame. It was his speech made in 2001 at a hospital in Florida that gave glimpses of his struggle, healing, and transformation metamorphosis. He began his speech by saying:

> For me, the use of the arts in healing is not fluff. When the soul spins out of control, the body spins with it; likewise, when the body turns traitor, the soul has a powerful influence on its healing. I believe this influence to be profound, and I say this after having received the most invasive and powerful treatments that technology has to offer.[4]

Reed Alvin was diagnosed with cancer that required having half of his lungs and more removed. He spoke of having to go through chemotherapy; however, he noted that traditional medicine did not give him his life back. It was, however, a process full of physical compromises and opportunities that yielded the experience for him to learn the connections between the soul and body. He stated:

> In my journey, I learned that music and meditation can be as powerful as an Ativan. I learned that journaling wasn't simply writing down my thoughts; it was giving God an opportunity to speak into my life. I learned that every day I took care of my soul my body responded, and every day I ignored it my body paid the price. The arts are invaluable here because they bring peace into chaos. They make us happy, and happiness is energy patients desperately need to heal their bodies. But they do something deeper and more sustaining: they remind us of a life beyond our illness. Given time, they can even teach us to love our battered bodies again. Technological medicine can do none of these things. And each of these impacts our bodies as surely as a scalpel.[5]

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[4] Kathy Luethje, ed., *Healing with Art and Soul: Engaging One's Self Through Art Modalities* (Newcastle Upon Tyne, UK: Cambridge Scholars, 2009), xvii-xviii.

[5] Luethje, *Healing with Art and Soul,* xviii.

Reed's speech simply conveyed that in the interdisciplinary process of pastor and scientist, both "can be allies here, as they encourage painters, poets, sculptors, and musicians to bring their healing gifts to the hospital."[6] This process accepts the standard but openly welcomes and acknowledges the importance of the "new thing" that aids in the healing of the whole person rather than the partial person.

Psychological Influences

In this portion of the chapter, we will discuss the psychological influences that impact our thinking and behavior. When looking at trauma, it is important to realize it is not a one-sided monster. There are both physical and psychological ramifications involved. One book researched says this, "For 30 years or more, dictionary definitions of trauma have mentioned a 'shock' or a 'wound' that causes lasting effects and/or damage. Those three facets-shock, wound and a lasting effect-remain in the literature and are still central to our understanding of trauma."[7] Psychology, "the branch of metaphysics that studies the soul, the mind, and the relationship of life and mind to the functions of the body," has to be considered when addressing the area of woundedness, healing, and transformation.[8] It is within these three facets that one can surmise that the traumatic event also affects not one person but also the community and or society. There is a saying that says, "hurt people, hurt people." In making that statement, it can be surmised that the one traumatized or wounded can have the potential to impact negatively, advertently. or

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[6] Luethje, *Healing with Art and Soul*, xviii.

[7] J. Sutton, ed., *Music, Music Therapy and Trauma: International Perspectives* (London, UK: Jessica Kingsley Publishers, 2002), 22.

[8] Joseph P. Pickett, ed., *The American Heritage College Dictionary,* 4th Edition (New York*,* NY: Houghton Mifflin Company, 2007), 1125.

inadvertently, those connected to them. In addressing those who have faced trauma on some level, two influences to be analyzed in this chapter will be the cognitive and musical elements in aiding to facilitate healing and transformation.

Trauma, as it is defined by the American Psychological Association, results from a strong negative occurrence that leaves an enduring impact on an individual's physical, emotional, and mental well-being.[9] Grief, however, is a familiar response to loss.[10] Though some may see them differently, one thing indisputable is the fact that one becomes wounded because of them.

Trauma, though emotional, also has physiological effects that alter the brain's structure and function. Thinking of it in the framework of music, trauma has the potential to change the music our brain plays, resulting in disruptive behavior that affects us and our surroundings. Stress, when prolonged, may be harmful. Bremner takes it further by saying, "Chronic stress or exposure to traumatic events can lead to changes in brain structures such as the hippocampus, amygdala, and prefrontal cortex, which play vital roles in memory, emotion regulation, and decision-making."[11]

Considering my context, I suspect that trauma and grief have left them despondent and withdrawn. Due to this, something needs to be done to re-light the flame. "Cognitive psychotherapy, including cognitive-behavioral therapy (CBT), has shown notable effectiveness in facilitating healing in those who have experienced trauma. CBT

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[9] "Trauma," Dictionary.org, http://www.dictionary.org/trauma.

[10] "Grief," Dictionary.org, http://www.dictionary.apaorg/grief.

[11] J. D. Bremner, "Traumatic Stress: Effects on the Brain," *Dialogues in Clinical Neuroscience* 8, no. 4 (2006): 445-461.

is defined as a "psychotherapy that focuses on modifying dysfunctional thoughts, emotions, and behaviors by removing negative or inaccurate beliefs."[12]

One way of addressing this is through a study of the lament psalms. In a study performed by June Dickie, focusing on biblical lament and psychotherapy she stated, "the lament psalms can help present-day sufferers express their own pain to God, resulting in personal, social, and biological healing."[13] Geoffrey W. Grogan has quoted William P. Brown in affirming that biblical poetry is poetry with a purpose and that the psalms not only express but also impart and teach. He quotes Brown as saying, "To read the psalms is to hear their rhythms; to hear them is to behold the rich imagery they convey; to behold the psalms is to feel them in all their pain and promise; and to feel them is, ultimately, to 'taste and see that the Lord is good' (Ps. 34:8a)."[14]

In the theological portion of this chapter, we spoke of giving voice to the voiceless. Many times, given trauma or woundedness, the individual has buried or pushed the negative occurrences to a dormant position in their consciousness. They have difficulty putting their thoughts into words or cognitive expressions. By connecting the wounded to a lament psalm, they read and possibly relate in some way which sparks the flame for discussion. By speaking and studying the lament of others, the door of one's ability to give words to personal woundedness opens. Moreover, there are multiple

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[12] S. G. Hofmann, A. Asnaani, J. I. Vonk, A. T. Sawyer, and A. Fang, "The Efficacy of Cognitive Behavioral Therapy: A Review of Meta-analyses," *Cognitive Therapy and Research* 36, no. 5 (2012): 427-440.

[13] June F. Dickie, "The Intersection of Biblical Lament and Psychotherapy in the Healing of Trauma Memories," *Old Testament Essays* 32, no. 3 (2019): 885, https://doi.org/10.17159/2312-3621/2019/v32n3a7.

[14] Geoffrey W. Grogan, *Psalms* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008), 5.

psalms of lament, per Dickie, that "reveal a disturbed state of illogical thinking."[15] When these psalms connect and are found to be relatable to them, when asked to compose their own poems, it has been found to be helpful in creating opportunities for pent-up or dormant emotions to be released and expressed.

> In giving voice to wounds, one form of expression was and still is music. Music, as a universal language, has the power to comfort, uplift and heal. Throughout history and across cultural lines, music has been the tool used through generations to help people express complex as well as simple emotions, form unified communities and promote personal and universal healing. "Like a finely tuned instrument, our minds can resonate with the vibrations of music, harmonizing our inner chaos and promoting psychological healing.[16]

Music's language has always been a part of man's existence with spiritual music, considered by many, to have a personal, intimate influence that has been long lasting. It is this type of music that will be used in the study. Koenig is quoted saying, "Whether *i*t's a hymn, a chant, a spiritual song, or any form of music connected to religious or spiritual beliefs, spiritual music has a long history of providing comfort and solace in time of distress."[17]

Though music has been around forever, the use of it as a therapy component is still developing and in the process of becoming. One source note, "Though the idea of using music in therapy is thousands of years old, it was not until the 20th century that a sufficient body of knowledge was gathered and documented to create a disciple."[18] As a

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[15] Dickie, "The Intersection of Biblical Lament," 892.

[16] J. M. Groarke and M. J. Hogan, "Enhancing Wellbeing: An Emerging Model of the Adaptive Functions of Music Listening," *Psychology of Music* 44, no. 4 (July 2015): 780.

[17] H. Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications," *ISRN Psychiatry* (2012): 278730.

[18] Kenneth E. Bruscia, *Defining Music Therapy*, 3rd Edition (Gilsum, NH: Barcelona Publishers, 2014), 20.

profession, it was not birthed until 1950 when the National Association for Music Therapy was founded. Since it is still young and still becoming, it is important to know what it is. According to the National Association for Music Therapy:

> Music therapy is the clinical and evidence-based use of music interventions to accomplish individualized goals within a therapeutic relationship. Music therapy uses carefully selected music and music interventions to address physical, emotional, cognitive, and social needs. Music therapy can help children and adults in crisis learn and use positive coping skills and express difficult feelings and emotions. Music therapy is a powerful and noninvasive medium.[19]

This type of therapy, like others, permits self-expression which impacts the emotional, psychological, and mental aspects of life. This project will have sessions where a certified thanatologist, using music as the medium, will be a part of the eight-week study process. What is Thanatology? Thanatology is the study of death, dying, and bereavement. In this, they work with persons dealing with grief and loss. In my context, the experience of grief is tied to loss or a sense of loss that has left them despondent and withdrawn. Through the medium of music, grief will be addressed will promote growth and transformation in their behavior, their choices, and the overall health of the congregation as a community.

As one who has been introduced to music since birth, I often view my life and its happening, both negative and positive, as a symphony. In this symphony, every note counts, every chord enumerates, and every melodious sonnet contributes to our unique make-up. It is my hope and prayer that through the musical portion of the study, each participant will embrace the music, inspire the embodiment of tenacity, spark the embracement of healing, and facilitate growth that ushers transformation.

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[19] American Music Therapy Association, "Definitions and Quotes About Music Therapy," Music Therapy, http://www.musictherapy.org/about/quotes.

Once again, music is a universal language that has the potential to positively affect our physical, mental, and emotional well-being. The Music for Healing and Transition Program (MHTP) reports the following as results of music:

Results of Music	
• Reduces blood pressure	• Accelerates physical healing
• Stimulates Memories	• Relieves anxiety
• Induces mental imaging	• Provides a way to release emotions
• Reduces stress	• Facilitates the transition process for birth and death
• Provides a way to express feelings	• Augments pain management
• Provides an opening for verbal communication	• Aids mental focus
• Supports the grieving process	• Relieves mental tension
• Provides distractions	• Provides time for contemplation
• Relieves body tension	• Provides companionship[20]

These results and so much more can be achieved as music is made a part of the healing and transformation process. Shenasi quoted the founder and director of the Abu Dhabi Festival who stated, "…Music, and more broadly, the arts have the power and ability to stir the senses, bring people together, trigger the emotions, and transcend the boundaries of hearts and minds. Music is harmony; it is a universal public good that knows no boundaries."[21]

[20] Luethje, *Healing with Art and Soul,* 131.

[21] Hoda Al Khamis Kanoo, *"*Music Has the Power to Bring People Together," Gulf News, http://gulfnews.com/opinions/columnists/music-has-the-power-to-bring-people-together-1.738558.

Secular and Spiritual Relations

In this section, two relations will be discussed: (1) studies along with their outcomes and (2) biblical passages. The prior section dealt with biblical occurrences, and now we will review music as it relates to our 'now.' I always say, "Jesus is the same yesterday, today, and forevermore." This also holds true regarding our hurts and woundedness. Woundedness has been experienced in the past, continues to occur in our present, and, until the Lord returns, will be present in our future. I believe music was vital then, is vital now, and will be vital in what is set to happen in our tomorrow.

Kenneth Bruscia set out to discuss the advantages of music therapy in the healing and transformation process of six case studies. All participants experienced event trauma of some kind. According to Bruscia:

> A diagnosis of posttraumatic stress disorder (PTSD) is given when the survivor: 1) persistently relives the trauma; 2) persistently avoids or responds with numbness to anything that is likely to recall the trauma; 3) and tends to have various forms of increased arousal. These symptoms typically last more than one month, and lead to significant disturbances in the person's occupational and social functioning.[22]

Though I am not clinically qualified to diagnose or label anyone as suffering from PTSD, I can say that the woundedness present in my context has left them numb in their desire to operate in pivotal roles in ministry. The changes in leadership and leadership styles, as the pastoral position is itinerant with occurring and reoccurring change imminent, the congregants become leery and despondent in forming connectional relations. Given the fact that the pastoral placement is itinerant and not under consideration to be modified, we must look at the factors that remain fixed. The one thing

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[22] Kenneth E. Bruscia, *Case Examples of Music Therapy for Event Trauma* (Gilsum, NH: Barcelona Publishers, 2012), 5.

that remains unchangeable, with each transition of headship, would be the people or members.

Music is a therapy that reaches everyone on various levels, and all its components, "physical, emotional, mental, social, aesthetic, and spiritual," can assist in helping one facilitate the improvement or maintenance of behavior or actions to carry on.[23] It is because of its use that those practitioners can be found in "hospitals, psychiatric facilities, schools, prisons, community centers, training institutes, private practices and universities."[24]

One case Bruscia speaks of is of a psychotherapist who suffered from loss and suffering as it related to being a child of Holocaust survivors. Based upon the atrocities, she took upon herself the pain she most feared. She relived the experiences of her parents and powerful images in her mind. The music drew her into the experiences she feared the most. It was during that time of music playing that she felt herself being pulled into the holocaust experience, where she faced burned and desecrated images with others. The subject spoke of finding herself among the walking dead, mourning, crying, and screaming along with the others. By way of music, the case subject says she was made to experience the holocaust "with her whole being, from bodily sensations to psychic numbing…realizing at a much deeper level, she lived her life for and as her mother."[25] By the use of music in her sessions, the subject was made to confront her fear, confront the pain, and bring transformation that made her better. In her words, she

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[23] Bruscia, *Case Examples of Music Therapy*, 5.

[24] Bruscia, *Case Examples of Music Therapy*, 6.

[25] Bruscia, *Case Examples of Music Therapy*, 20.

said, “My reconnection with music as a powerful source of life, healing, and spirituality enabled me for the first time to face, experience, and release some of the tremendous loss and grief I have felt since I was a child.”[26]

The next case study speaks of a four-year-old who became voiceless due to the trauma she suffered from losing her mother and baby brother unexpectedly. Other forms of therapy were used (e.g. verbal, play, other art therapy components) with no positive effect. It was upon the failure of these therapy tactics that music was approached to possibly assist in reaching her. It was not a sure guarantee that music would work, but with the failure of the other modalities, music was considered worth a try. A keyword used to describe the subject’s demeanor was detached. Before therapy was initiated, the subject was taken to the room that was assigned for music therapy. Once in the room, she was observed walking around the room, making no contact with any of the instruments or other participants (e.g. dad and therapist) seated in the room with the instruments. In looking at the details of the subject, this was noted, “With her mother suddenly gone, a huge black hole of missing memories enveloped her, but the catastrophic experience was certainly buried somewhere in her heart and brain. This situation struck her with numbness as a radical defense mechanism.”[27]

In this case, it took almost two years and twenty-one months for a breakthrough to occur. It was through music therapy that a voiceless child regained her voice and created twenty songs, complete with lyrics, that helped her express the emotions that were pent up for so long. Through her music sessions, she was able to face the pain she held at

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[26] Bruscia, *Case Examples of Music Therapy*, 21.

[27] Bruscia, *Case Examples of Music Therapy*, 36.

arm's length. At the point at which therapy ended, she was not only speaking the names of those she lost, but she was also forming productive relationships with others within both her personal and communal environments.

These two cases involved persons who were wounded by traumatizing events that left them becoming despondent and withdrawn. Music played an indispensable part to assist in them not only in facing their crippling distress but working through the pain to become effectively interactive once again. It was this success that facilitated transformational change in them, their community, and society. Another thing to note was how music was the catalyst for positive impact despite age. One individual was a professional, while the other case spoke of a child. Both have their own personal experiences yet find music to be an aid in coming out of a dark place to emerge transfigured. As I reflect on my spiritual autobiography, I, too, can validate the power of music. For it was music that reached me, kept me, and helped me through my woundedness and is still the soothing balm that brings comfort and strength to my existence. Daniel Perret states:

> There is always a chance, that music will spark the fire of life and creativity, setting a spirit free and bringing happiness. Music, being part of the source of life always changes us, in small or tremendous ways. It colors and fixes our memories. It gives narrative strength to our experiences and to the recollections of life. It enters the body, moving and exciting, feeding vitality. In skilled and sympathetic hands, it can educate and heal.[28]

Scripturally, music has played an important role in the daily life experiences of the Israelites. We see in 2 Chronicles 2:21-22, Jehoshaphat appointed singers to go out before the army that was about to be engaged in a battle, with verse twenty-two saying,

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[28] Daniel Perret, *Roots of Musicality: Music Therapy and Personal Development* (Philadelphia, PA: Jessica Kingsley, 2005), 7.

"As they began to sing and praise, the Lord set an ambush against the Ammorites, Moab, and Mount Seir, who had come against Judah, so that they were routed" (2 Chr. 20:22, NRSV). Music can destroy the entity that threatens or challenges us.

When asked these questions, can music, in fact, be a transformative model for all who deal with trauma on some level in their life? Can it be that agent to bring healing, restoration, mending, and revival to those places that have become dry, despondent, and or numb? I must make mention of the pericope pertaining to David and King Saul, "And whenever the evil spirit from God came upon Saul, David took the lyre and played it with his hand, and Saul would be relieved and feel better, and the evil spirit would depart from him" (1 Sam. 16:23, NRSV).

Music was the transformational model used to bring healing, comfort, and stability to a wounded soul. At this current time, within my context, there is not a music worship model used or considered, that could be implemented among my target group to assist in the healing process. Martin Luther once said:

> Music is one of the fairest and most glorious gifts of God. To it Satan is exceedingly hostile. Thereby many temptations and evil thoughts are driven away; the devil cannot withstand it. Music is one of the best arts: the notes give life to the text; it expels the spirit of sadness, as one observes in King Saul.[29]

In the case of Joshua, we read in the Book of Deuteronomy that at the death of Moses, the Israelites observed the mourning period. There are no concrete details chronicled of what took place during this thirty-day period. However, The Mishnah, "a legal commentary redacted in Palestine about the year 200 CE," gives us an idea of how

[29] C. D. Warner, "The Value and Power of Music by Martin Luther," Bartleby, https://www.bartleby.com/library/prose/3309.html.

things may have been carried out.[30] This canonical text, being the first that followed after the Bible, is extremely organized in its view of the Mosaic Law. It is here in The Mishnah that the bereavement process is divided into six stages; however, the presence of musical involvement is unclear. Biblically, however, although there are no set commandments for mourning, we can see some customs enacted because of where music is involved. Psalm 147 says, "Praise the Lord! How good it is to sing praises to our God, for He is gracious, and a song of praise is fitting. The Lord builds up Jerusalem; He gathers the outcasts of Israel. He heals the brokenhearted and binds up their wounds" (Ps. 147:1-3, NRSV).

Studies in the Rhetoric of the Psalms proclaim that "Psalms may be divided into two basic persuasive categories: proclamations (those intended to persuade a human audience, whether the congregation or the self) and prayers (those intended to persuade the deity)."[31] That being said, Psalms 147 is one that calls for a congregation, a group of people, to enact an action based upon the nature and goodness of God. This psalm refers to the Lord restoring and bringing back together those who had been scattered, broken, and disheartened, teaching them to give praise. Konrad Schaefer states, "The Psalms are masterful poems that echo the tenors of community life and worship as they project the scope of the human drama from lament to praise. They chart a profound and vital relationship with God, with all the ups and downs that this relationship implies."[32]

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[30] Hillel Halkin, *After One-Hundred-and-Twenty: Reflecting on Death, Mourning, and the Afterlife in The Jewish Tradition* (Princeton, NJ: Princeton University Press, 2016), 43, https://doi.org/10.2307/j.ctt1wf4d7q.

[31] Robert L. Foster and David M. Howard, eds., *My Words Are Lovely: Studies in the Rhetoric of the Psalms* (New York, NY: Bloomsbury Publishing, 2008), 75.

[32] Konrad Schaefer and Berit Olam, *Psalms* (Collegeville, MN: Liturgical Press, 2001), xiv.

My study context is in many ways like the context of the Psalm, for they are both a community that is connectional, having experiences of hurt that may have left them wounded. In this pericope, there is an invitation to first praise. The word praise has many derivatives, "barak (to bless), hilluwl (harvest celebration), halal (to praise; thank; boast), Zamar (to play music) and yadah (to revere or worship) to only name a few."[33] This call to do something is indispensable as it connects to the cause for this action of blessing, music playing, and or worship. We praise for the Lord builds up. He gathers. He heals and binds up the wounds that have experienced pain. My context has appeared to have lost or misplaced their first love, their joy in God. As appointed leaders, *p*astors continue to come and go as their appointments have changed. A disconnect among the members becomes more apparent, which hurts and allow*s* the door for anger, resentment, pain, and numbness to enter some of the congregants. While others are stuck in that place of despondency where revival seems hopeless, this canticle of Psalm 147, verses one through three, declares a hope of praising God through song, for he builds, gathers, heals, and restores what was once disconnected to now being connected once again.

The Psalms will be an incorporated part of the sessions. Many question how the Psalms may be relevant for today. I believe each psalm, though written centuries ago by a culture of a specific group of people, is one that is relatable to traumas and triumphs experienced on a day-to-day promenade through life. It is through selective selections that the lens of lament will be discussed and used as a mirror, possibly into our very soul. The psalms are considered by many to be the center point of God's existence and his essentialness regarding the day-to-day movement of man's actions and reactions. It

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[33] James Strong, *The New Strong's Complete Dictionary of Bible Words* (Nashville, TN: Thomas Nelson Publishers, 1996), 197.

speaks to man's existence with God being intricately interwoven or excluded due to man's deeds. God is a loving God. He is a merciful God. He is one who corrects, with the psalms speaking of not only creation but discernment and redemption. James L. Mays declares:

> The Psalms speak of the glory, mystery, and misery of the human condition. They proclaim the sovereignty of Israel's God, the Lord, as the eternal, all-encompassing one central truth of reality. Because they deal with the principal functions of religion and the basic tenets of God's way with us, the psalms are crucial texts for theological work.[34]

Psalms are not only crucial for theological work. It is also crucial in addressing the everyday personal cares of people today, especially when aiming to process traumatic experiences. Whether speaking of secular or spiritual relations, music, being universal, has seen astounding results in the power of healing. Through it, the voiceless have regained their voice. The individuals who experienced numbness have regained feeling, and those deficient in emotional, physical, and mental well-being have managed to rise from the ashes.

Conclusion

When trauma occurs, "the implicit self-collapses, resulting in the person no longer feeling safe nor able to trust."[35] As a result, it stands true to say that trauma and woundedness are a part of the human experience that yields psychological and physiological deficiencies. The whole man needs to be serviced because the trauma may have taken place in the past, but the residuals and impact remain. This study is looking at

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[34] James Luther Mays, *Psalms Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1994), 3.

[35] Dickie, *The Intersection of Biblical Lament and Psychotherapy*, 891.

an interdisciplinary approach to addressing the problem of my context. The problem is that the congregation of Shekinah Glory AME Zion Church suffers from trauma due to the changes in pastoral leadership. Leadership occurred through the years and has crippled them in taking and operating in leadership positions themselves. My fellow advisor once said, “God will never send you to a place where your problem doesn’t already exist.” This caused a light bulb experience to occur, for when he said this, I noticed signs and symptoms that validated his spoken words. In reflection, I was wounded by a traumatic experience that continued to affect me years later in my life. I drew away from the causing element of grief, living in a place of isolation and darkness until, unknowingly, therapy began.

Through the process, I was made to confront the pain, give a name of value to it, express my thoughts toward it, and move forward from a place of stagnation to a place of productivity. My context will delve into their process to come to a place of healing and transformation. In this process, the cognitive and musical modalities will be incorporated to penetrate the hardened places and facilitate a safe space of healing, promoting transformation for each individual and the collective congregation they commune with.

CHAPTER SIX

PROJECT ANALYSIS

As I started my matriculation through the doctoral program, I honestly did not have an idea of what my project would focus on. Initially, I imagined my project would be based upon the premise of music, being that this topic stood as a strong passion I held dear. However, I quickly, by way of mental exhaustion, realized that my passion is not always my purpose. Referring to my first-course requirement, my spiritual autobiography, and much prayer, I began to see another area of importance that laid dormant, almost nonexistent, to me that led me on the path that would result in what this chapter will expound upon.

My spiritual autobiography made me uncomfortably vulnerable but was instrumental in helping me to honestly view myself and establish a connection between my new and first pastoral appointment and the person, eventually persons, positioned under my care. I never viewed myself as a leader or how my experiences positioned me to be who I am today. Being validated where you are helps bring things to the surface to be properly dealt with. It was through my telling my story that I began identifying behaviors demonstrated by others that matched mine at one point in my life. I began to discern woundedness via feelings of betrayal, disappointment, distrust, and numbness that had now negatively impacted the people's willingness and even desire to participate in ministerial duties.

At my appointment, five months before the annual conference, I arrived at a position that only one remained. There was another, but he was out due to medical reasons, and he was unsure if he would remain. Slowly, over my tenure there, visitors came and eventually joined with other members returning. Because of the position I was in initially, I had to be the usher, steward, janitorial staff, trustee, psalmist, and pastor. It became overwhelming at times, but as we grew, I sought to find help in the ministerial duties vital to the life of the church. Instead of finding those who would say, "Here I am, send me," I found these responses of "No, not me, why I or I did that one time already, and it was taken away for no reason nor rhyme?"

My context is Shekinah Glory AME Zion Church. This being my first pastorate, I entered an environment unbeknownst to me, with history (good and bad) extending almost twenty years. Given the transition of leadership, the hurts encountered in ministry, and the unavailability to express or validate the feelings of those who remained, woundedness was present and unrecognized. It is important to know that "Grief results in permanent changes in the way you feel, think, and relate to other people and the world around you."[1]

As I examined and observed my context and the weekly opportunities to interact with them and hear their stories, I was able to identify and develop the problem and hypothesis statement to drive the study. Once again, the problem is that woundedness occurs. If not addressed, it has the potential to prevent those who have vital gifts and talents that benefit the body of Christ from stepping into the office of ministry to lead.

[1] Craig A. White, *Living With Complicated Grief* (London, UK: Sheldon Press, 2013), 2.

The congregation of Shekinah Glory African Methodist Episcopal Zion Church has faced many disappointments and disruptions that have left wounds and scars that have never been properly identified or discussed. As a result, they are left seemingly numb and despondent, no longer having the desire to be active or consistently engaged in ministry. I hypothesize that if participants receive an eight-week training identifying how woundedness has impacted their ability to lead and the role of the fruit of the spirit in the healing process, then the transformative leadership model will be effective in producing leaders committed to their ministry assignments.

In an examination of the problem, working toward a solution, or beginning the process toward the solution, I had to identify a person both biblically and historically who dealt with woundedness. My choice of Joshua was one that opened the door of obvious versus underlining modalities of woundedness that opened the door to the presence of complicated grief. In our hurts, we must also acknowledge that it may not be just one thing alone that caused the pain. For Joshua, we know he lost his mentor, but what about his season of slavery and his loving family and friends while in the wilderness? As for John Wesley and the Methodist movement, we recognize loss suffered, betrayal, and rejection, but despite the odds, the men and the movement pressed forward with God being light in the darkness. By way of the theological foundation, the theories of belief systems laid the path that helped to confirm and explain the components of woundedness, healing, and transformation. Finally, the seeking of change and ways of bringing this about assisted in the study's development. Seeing these belief practices in action validated given interdisciplinary means, which assisted in structuring the how and why of the project.

Methodology

In conducting this study, I wanted to do teaching and discussion initially. The interdisciplinary component led me to incorporate music as a means to bring healing and relief. Music, in my time of woundedness, was one method that helped me in recognition, acceptance, and positive action in operating in my leadership roles assigned. As a result, I sought my friend's assistance, a Thanatologist who provides therapy via music and teaching. Thanatology is the study of grief and its effects, and as discussed in my interdisciplinary chapter, music has been used to reach those who have dealt with grief and complicated grief, as reflected in the studies discussed in the foundation chapters.

The project lasted for eight weeks, where each week, teaching focused on a theme as follows:

Week One: Introduction and Overview of the Project
Week Two: Understanding of Woundedness (What, Why and How)
Week Three: Knowing Your Worth
Week Four: Our Life Metamorphosis: Woundedness, Healing, and Transformation
Week Five: The Role of the Fruit of the Spirit in Our Healing (For Ourselves and For Others
Week Six: The Journey from Healing to Wholeness
Week Seven: Worship Music As A Tool for Healing and Wholeness
Week Eight: Lessons Learned and Let the Journey Begin, Let’s Get Started

Each session was intentional toward the goal of transformation of change. The theme of each session represented a stairwell-the step-by-step process to facilitate change. Given the introduction and the mission of the project, it was important to identify and recognize the presence of woundedness. Upon identifying woundedness, it was necessary to know one’s worth and value. The interdisciplinary outreach was to correlate one’s metamorphosis to the metamorphic process of a butterfly by handling manipulatives that could be visualized. As the weeks progressed forward, we reviewed

the Fruit of the Spirit. We completed a self-examination to determine where the participant operated the most in relation to characteristics prescribed in the Bible, “By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control” (Gal. 5:22-23). The next two sessions dealt with the transformational portion, where teaching, discussion, and music aided in facilitating change. Finally, the project ended with a review of lessons learned, a recap of beginning and present feelings, and their willingness to begin the journey to lead.

Implementation

The implementation of this eight-week project was delayed from its original start date of June 21, 2024, due to scheduling conflicts that prevented the start. As a result, it began the following week, from June 28th through August 16th, 2024. Each session held up to one and a half hours, took place at the context location of Shekinah Glory, located in Spartanburg, South Carolina. Each week will show the outline as well as the explanation of the session:

Week One, June 28, 2024, both facilitators, the project director and the Thanatologist, were present, with each taking fifteen minutes to introduce study participants to what the eight weeks would look like. The themes for each week and targeted activities were reviewed along with consent details, signed previously, and emphasized. The journals, along with the guided questions for each week of study, were shown and explained. The distribution of journals took place, along with the rationale of number identification explained. Two assigned breaks were taken, and the final duration of the session study involved a poem that was read aloud, entitled “From The Deep” by

Christopher Smith. The Thanatologist played soft melodious music during the reading of the poem, in the background. Before the session ended, participants were asked to leave the session without talking to anyone after the closing prayer was given. The journal questions for this week of the study were two: (1) Given the quiet dismissal, what did you find on your mind given the explanation of the study, and (2) Do you feel this study will be beneficial to you? Why or Why not?

Week Two, July 5, 2024, the group began their session with a centering moment, which came from Psalm 31:1-7. Each participant took turns speaking in the first person, what the scripture was saying to them. After each participant explained, the facilitator concluded with participants given an opportunity for expression. The discussion then led to the previous week's journal entries, where each participant could give their view of how the session flowed, what was gained, or even insight gained. The YouTube clip was shown with a discussion of woundedness entered with comments coming from each participant of what was said and how it related to their current situations and feelings. As the session neared the point of closing, questions, answers, and takeaways from target discussions were addressed. Week Two journaling consisted of two questions: (1) Did the YouTube clip "Woundedness and Healing" Impact you? If not, why? If so, in what way? And (2) Please write your feelings to discuss your journal entries during group sessions.

Week Three, July 12, 2024, the centering moment came from Romans 8:31-39. After each participant's view in first person, the lesson "The Buck Stops Here/Clearing The Cobwebs/Free Indeed." We expounded on John 8:36. It was here we spoke of cobwebs and their visual and invisible connotations (the sticky places meant to hold us hostage or trapped). After the break, we delved into the "Who Do You Say I am? Who

Do You Say You Are?" discussion dealing with what God says versus what we say about ourselves. At this time we discussed four points: (1)His beloved child: 1 John 3:1, John 1:12-13, 2 Corinthians 6:17-18, Galatians 3:26, Romans 8:17, Isaiah 43:1, (2) I am chosen: Ephesians 1:4-6, 1 Thessalonians 1:4, 2:13, (3) I am His workmanship, I am valuable: Ephesians 2:10, Genesis 1:26-27, 5:1, 9:6, James 3:7-9, (4) Redeemed: 1 Peter 1:18-19, Ephesians 1:7, Galatians 5:1, 1 Corinthians 6:20, and 1 John 1:9. At the end, we discussed everything done that day. Reviewing takeaways and addressing comments made by all. Journaling for this week took place with two questions posed: (1) How did this lesson leave you thinking of yourself, and (2) Would you say your woundedness has impacted the way you do things? Please explain.

Week Four, July 19, 2024, centering moment dealt with three scriptures coming from Psalm 147:3, 2 Corinthians 12:7-10, and Matthew 11:28-30. After the input from each participant, the facilitator gave her insight with comments made by the group. Teaching focused on Joshua and chapter one reading. The importance of change and its purpose was emphasized as we looked at Joshua and the place he was in, emotionally, mentally, and physically, to the point where God had to intervene. After the break, we spoke of leadership and all that a leader faces, as well as the cost. The six realities of leadership as described by Dan B. Allender: "Crisis, Complexity, Betrayal, Loneliness, Weariness and Glory"[2] was expounded upon with interactive discussion by the group. It is also during this discussion that the figures discussed in my biblical and historical foundations were incorporated with the realities brought home to individualized self-association. Toward the end of the session, we took time to discuss the takeaways.

[2] Allender, *Leading With A Limp,* 29-36.

Journaling for this week was based on one question: (1) Do you see yourself as a leader? In what way? If not, is it because of an incident where you were wounded?

For Week Five and Six sessions, because our African Methodist Episcopal Zion Church General Conference took place in Greensboro, North Carolina, and the director was on the program and was not available any other days of the week. Therefore, we combined both week's sessions and met on Friday, August 2, 2024, agreeing that this combined session would last one hour and fifty minutes. The centering moment came from 2 Peter 1:2-10. We then moved into the lesson of the Fruit of the Spirit and its importance in life. A discussion of the importance of the survey and its purpose of self-examination was given. After each participant completed the survey, we took turns discussing what fruit was first and what fruit was second in our lives and what that meant. In self-examination, were there surprises on how we scored, any improvements needed or even wanted? After this pow-wow, we took a break and returned to speak of Joshua and self-examination of whether we could see Joshua in ourselves. Time was set aside for questions, answers, and takeaways from the combined sessions. Due to the sessions being combined, journaling consisted of three questions: (1) What are your thoughts on the Fruit of The Spirit Assessment? Do you find the results accurate regarding your fruit? Why or Why not? (2) Do you feel the study, at this point, is helping you develop the leader within yourself? If so, how? If not, why? and (3) Is your view of who you are better? If yes, why? If not, why?

Unfortunately, for the last two sessions, we had to combine Week Seven and Week Eight unexpectedly due to severe weather conditions. The Thanatologist who was a part of the study was from Charleston, and they had severe flooding take place that

prevented her ability to be in Spartanburg. Once again, as a result, the group was contacted, and it was agreed upon by all that this last session would last for two and a half hours on August 16, 2024. I must comment on the fact that there were no grievances made, only disappointment that we would not meet on August 9th. The comment also worth noting was that they were enjoying time coming together.

This combined session was bittersweet, for I enjoyed our time together, and they, by way of their comments, enjoyed it too. Christal Brown Heyward, the Thanatologist kicked off our session by speaking of the grief journey. During this time, she played music by request and incorporated her own selections, which truly opened the floor for discussion and release. She gave a biblical perspective of grief based on 2 Samuel 12:15-23 and how the grief journey was traveled, ending with praise and worship. Joshua's grief journey was also included with God's intervention, resulting in Joshua going forth. After the break, transformation, its meaning, and its importance were discussed. After the teaching, each participant, along with both facilitators, gave, in their own words, what transformation meant to them and the transformation needed in each one's life. A time of silence with the music playing was taken, with anyone needing to leave for a break occurring. Each participant then completed the last journal entry for the study. While soft music was playing, two questions were posed: (1) One word to describe your experience of the study with an explanation, and (2) Are you ready to lead? Why or Why Not?

Journals were then collected, and the post-survey and overall evaluation were given out and completed by each participant. Given that this was our last session, each participant had the floor to express how they felt with the group and any reflections wanting to be shared. The facilitator left this as a thought, "Your woundedness can be

your gift or your punishment. It's you who must choose." As the prayer was given, each participant was named and encouraged to move forward in their leadership ability, taking with them all that they had learned. It is important to note that along with the guided questions for each week of study, there was space designated each week for any personal reflections to be given during this eight-week journey as well.

Summary of Learning

In this portion of the chapter, I will be discussing the data that has been collected during the eight-week study. For data gathering purposes, pre- and post-questionnaire questions were given. Questions were the same for the pre- and post-data to analyze their beliefs before the study and analyze those same beliefs after the eight-week study session period. Overall, project evaluation was administered to assess participants' views of the study and the lesson presentations presented by facilitators. Fruit of the Spirit Survey was given as a self-reflective tool in identifying the range precedence of spiritual vitality. Journaling was a portion of each week that presented itself in guided prompts and time of reflection moments that were found in the journals given to each participant in week one of the study. To secure the participants' privacy, their prescribed number, in lieu of their name, shall be listed to correspond to the participant's response given. The five active participants were very much involved in the sessions, with only one leaving some entries blank because of writing difficulty, as learned later by the facilitator. Each week's session and time allotment for designated activities are located in Appendix A.

Week One

During Week One of a study entitled "The Introduction and Overview of the Project," a dual presentation of the music thanatologist along with the teaching lesson of the facilitator was conducted. Guided journaling posed two questions centered around the quiet dismissal at the end of the session and their feelings toward their perceived benefit of the study. The first question for Week One journal prompt was, "Given the quiet dismissal, what did you find on your mind given explanation of study?" Responses of the participants are reflected below (Table 1).

0124:	The quiet dismissal had me looking at things differently. I have been embarrassed a long time for things I have let happen in my life, things I have walked away from. The dismissal gave me time to think about things.
2924:	I thought about how wounded I am and how wounded the people I serve beside may be wounded. I thought about how I've masked my existence by the pain, disappointment and brokenness I'm still wrestling with. I thought I was healed, but am I.
3024:	It was so peaceful, and the soft music was so calming.

Table 1

The second journal-guided prompt inquired whether participants found the study beneficial, and it reflected some responses that suggested more about the participants' wounded state than a direct answer to the question (Table 2). However, the responses that aligned better with the prompt—asking, "Do you feel this study will be beneficial to you? Why or why not?"—conveying each participant's perspective, can be found below in Table 3.

0124:	I feel it will be know that everyone has experienced some type of damaging hurt in their lives. Now it is about accepting it, and dealing with it so it does not control you.
0224:	Because I feel broken every day cause I go thru a lot and it seems like I can't keep going. But I ask God to give me strength and a support system to do the best I can.

Table 2

2924:	As stated before during the class, I'd planned to find a way of getting out of the class. After hearing a fellow member's story and seeing his pain, I realized I needed to be here and allow God to heal me completely. I am wounded and I question my leadership or if I am a leader. I question my heart's desire to please and serve God with gladness. I want to be excited to serve God and His people. I want to feel joy, unspeakable joy about my ministry and life. I feel this class may be the place I can be fully aware and allow the people in this class help me be healed for real.
3024:	I feel this study will be very helpful to me. It will help me open up my feelings without judgment. I'm very hesitant when it comes to leading because of a lack of confidence. I want to speak and speak boldly. I've been struggling with a lot of situations in my life and that I'm not alone and hearing testimonies of others will boost my confidence.

Table 3

Week Two

"Understanding of Woundedness (What, Why, and How)." The guided prompts focused on two questions this week. During the lesson, a YouTube clip on woundedness by Rev. Jesse Mwai was watched along with discussions of prior week entries. Their feelings by way of these two prompts were captured. The first guided journal prompt of week two asked, "Did the YouTube clip "Woundedness and Healing" Impact you? If not, why? If so, in what way?" Table 4 below reflects the participant's responses.

0224:	It was an understanding clip that I really understood. Some of the things he was

	saying, I was saying to myself. Understanding yourself and being open around the ones that loves you unconditionally.
2924:	This video truly impacted me when Rev. Mwai said, “woundedness must bring us to a place of divine healing.
3024:	Going through woundedness, you will weep. Jesus is the wounded healer. Healing is a process. You will experience divine healing at the end of your woundedness.

Table 4

The second reflective journal prompt of week two had participants write about their feelings in having to discuss their journal entries during group sessions (Table 5).

0224:	A feeling of joy to be more understanding a lot. Feeling emotional and physical to understand myself in being a person that can be there physically and emotionally.
2924:	I’m realizing I’m more wounded than I realized. I never thought my wounds kept me from being a real leader-heartfelt leader! I think of all the leadership opportunities I’ve missed or messed up. What about the people I hurt or missed out on helping because of my wounds and fears.

Table 5

Week Three

Week Three dealt with “Knowing Your Worth.” It was this session that dealt with the concept of cobwebs sticky places that are meant to hold us hostage or trapped. We talked of how the Bible tells us to be not ignorant of Satan nor his devices, but we could get caught up in a cycle defined as insanity-doing the same thing over and over, expecting a different outcome. The buck must stop here, leaning on Him but looking at

ourselves. Two guided questions were given in their journal to reflect on. One asked their thoughts on the lesson and the other asked a direct question on whether their woundedness impacted the way they did things with room for them to explain. The first guided journal prompt question of week three asked, “How did this lesson leave you thinking of yourself?” (Table 6 below).

0124:	That no matter how bad my situation may seem, there is always a better side. Just be patient.
0224:	When you think you not capable or not worthy enough. Judge you intensely, and God will lead you in the way you handle the situations.
2824:	You have to be strong, courageous, depending on God. Joshua had faith.
2924:	I’ve sold myself short for so many years it has been wonderful to discover no matter how others value me. I’m priceless, and I have worth. God loves me and that is a great thing. How awesome to be loved and I’m the apple of His eye, makes me have worth! Priceless!
3024:	I still love me; I know my worth, and my woundedness has not lowered my self-esteem.

Table 6

The second guided prompt for the third-week reflection was, “Would you say your woundedness has impacted the way you do things? Please explain” (Table 7 below).

0124:	Yes, it has because of it I second guess myself and am slow about making decisions that impact the life of others even if I already know the decision.
0224:	Yes? Cause I feel I give it all I got but at the same time you feel it’s not good enough or worth doing what’s best for you.

2824:	Yes, I have to be careful how I treat people.
2924:	Yes! I can be extroverted as a leader and introverted at times. Fear of being hurt or from past wounds has caused me to gingerly approach leadership tasks. I've really been hurt over the years by church people, embarrassed and even humiliated. I don't sing much because my voice is not as strong. I don't do as much with the church because it seems they don't want to follow or be a part of the vision. I have backed away, but still serve.
3024:	My trust has been broken. The hurt is a hard pill to swallow. Praying for a spirit of forgiveness.

Table 7

Week Four

This week dealt with "Our Life Metamorphosis: Woundedness, Healing, and Transformation. This week, the manipulatives of a butterfly's metamorphosis were shown and talked about as they related to the lives of those wounded. We start out in life one way, then encounter a process of challenge/darkness for the purpose that brings transformation. Given this lesson, only one guided question was asked, "Do you see yourself as a leader? In what way? If not, is it because of an incident where you were wounded?" (Table 8 below).

0124:	I don't know if I consider myself a leader because I seem to get overlooked a lot. But I am always told that I have a great influence over people.
2824:	Through my woundedness, I gained strength. In my dark place, God worked on me, and I learned to lean on him. It taught me not to trust man but to trust God.

2924:	Yes and no. I am able to lead people and share what I'm excited about; however, I am extroverted and introverted. Sometimes, I shy away from being in a leadership role because fear grips me and causes me to feel that I'm not good enough. I've been embarrassed publicly, and I think that has to do with some of it.
3024:	I do see myself as a leader because (1) I love interacting with people, (2) I'm a good listener and (3) I'm good at forming my own opinion and agreeing to disagree.

Table 8

Week Five and Six

This week once again was a combined week, but the participants were still able to answer the guided prompts on both weeks due to the lesson combination that was presented. Lessons focused on "The Fruit of the Spirit," along with a discussion of Joshua and the intervention provided by God. In this week's session, each participant also completed their Fruit of the Spirit Survey (Appendix B). Three guided prompts were responded to for the combined sessions. The first journal prompt asked, "What are your thoughts on the Fruit of The Spirit Assessment? Do you find the results accurate regarding your fruit? Why or Why Not?" (Table 9 below).

0224:	Yes, cause you have to understand how to treat others and how to face the congregation.
02824:	I agree, I try to have joy in my heart because with the joy I'm going to have good fruit.
2924:	I think the results are pretty accurate. I'm very faithful to things, people, and God. Sometimes I don't see myself as being faithful but I usually hang on in it till the end.

3024:	The assessment was very informative because it lets me examine myself as a fruit bearer. I know I have a work to do on myself.

Table 9

The second prompted question for the combined session of weeks five and six was, "Do you feel the study, at this point, is helping you develop the leader within yourself? If so, how? If not, why?" (Table 10 below).

0124:	Yes, because it has allowed me to see where I failed with dealing with God's people. Cause I was hurting and frustrated. Unintentionally ignoring or taking out my frustration on others.
0224:	Somewhat. I feel distraction comes any day in a way you sometimes don't understand.
2824:	I believe it's helping me to stay more focused on the will of God.
2924:	This study has allowed me to see that being broken, hurt and wounded can cause us to miss out on so many things. As a leader our trials stretch us to grow in God if we are open. I want to be a better leader to honor God and be authentic so that others under my leadership could truly see God in my life.
3024:	I do think these sessions are helping me develop leadership skills. I see my growth/potential since I started. I see myself an influence in society with Godly people and not so Godly people.

Table 10

The final journal prompt question asked was, "Is your view of who you are better? If yes, why? If not, why?" (Table 11 below).

0124:	Yes because I have better understanding of why I had to go through some of the things I went through.
0224:	No, I get a lot of obstacles, downfalls that attack me in so many ways.

2824:	It's better because it's a process we have to go through sometimes.
2924:	Not sure….I'm a work in progress and trying to be better every day. The Fruit of the Spirit has opened my mind to see with a relationship with God, The Fruit is fresh and truly operable.
3024:	I've always had high expectations of myself, but along the way fear and doubt set in. Through building my relationship with God, He says I'm fearless and wonderfully made. I believe/know that I can do all things through Him.

Table 11

Week Seven and Eight

Once again, due to events beyond my control, the last two sessions were combined as well, with sessions extended longer upon group agreement. This last session was held Friday, August 16th and session once again, as the first session, was conducted by both the musical thanatologist and director of the project. The session focused on "Music As a Tool for Healing and Wholeness and Lessons Learned." Participants each commented on the excitement of bringing the music component back into the last session. In the combined session, thanatologist spoke of the grief journey along with some of the types of grief, such as disenfranchised grief-also known as hidden grief since it goes unacknowledged or unvalidated; anticipatory grief-the feelings of grief that occur prior to the loss occurring and complicated grief-feeling of being stuck, not really knowing what is wrong. The possibility of Joshua experiencing all three of these types of grief also discussed as soft music was played as we transitioned into the importance of transformation and how the process of transformation was demonstrated in Joshua's life.

As the session progressed, we then placed the mirror on self and our journey of grief and transformation. Last session, journaling took place during the session. Four guided prompts were addressed with the combination of sessions seven and eight. The following are the prompts and responses given by participants:

The first guided journal prompt of combined weeks seven and eight was, “Did you enjoy the worship music for the healing session? Why or Why not?” (Table 12 below).

0124:	I enjoyed it. It was actually refreshing. It relaxed you and took your mind off self. It allowed me to think about Him instead of all I’ve been through. How good God has been to me. Through the pain of it all.
0224:	Yes, it was a very delightful, wonderful healing process.
2824:	I did, It mellowed me out. The music was good.
2924:	Yes-I have been listening to songs more for the lyrics and how they minister to my soul instead of the melody that only gratifies my flesh or the moment. Music is a prolific way to allow us to see hope during our grief, pain, or woundedness.

Table 12

The second guided journal prompt asked, “Has music helped you in expressing your woundedness? If so, how or in what way? If not, why?” (Table 13 below)

0124:	Yes, it made me feel that my story was, and I wasn’t going to judge. Although there is part of my story that is still untold because it still cause pain and bitterness. I did well at hiding that season of my life the members never knew. The music made me want to share it but pain would not let me so I still hold it inside.
0224:	Yes, if you are wounded a song can be there for you in any way.
2824:	It helps me open up more.
2924:	Yes-I have been listening to songs never for the lyric and how they minister to my

	soul instead of the melody that my gratify my flesh or the moment. Music is a prolific way to allow us to see hope in the midst of our grief, pain or woundedness.
3024:	Just listening, really listening to the words in a song, has brought more meaning to me when I tune everything else out except the melody. There's a sense of calm and peace. When I really tune my heart and mind into a song, it releases my feelings of worth, my love for God and myself.

Table 13

For the third journal entry, the participants were asked, "Provide one word to describe your experience of the study. Please explain your response." Table l4 reports the responses.

0124:	Wonderful. The study brings out the pain that one has held someone captive and allows them to know someone is willing to listen to them without passing judgment.
2824:	Staying focus. It made me realize the importance of the Fruit of the Spirit.
2924:	Open. Open to now allow my past present and future wounds to dictate my moves in God or the opportunities of leadership He has for me!
3024:	Transparent. The study has allowed me to be open and honest with my personal life as well as my daily encounters with others. It let me know I'm not alone in my brokenness and woundedness. Before the study I, was pretty much private and ashamed to express my hurt, but now it's easier to open to my feelings.

Table 14

The final guided prompt read, "Are you ready to lead? Why or why not?" Table 15 lists the responses given by each participant.

0124:	Yes, because I know how to be compassionate to others and how they feel and know that the pain is real.
2824:	Long as I can stay focused, I can lead
2924:	I'm praying and asking God to lead and guide me so I may know what leadership opportunities I should embark upon. In the past, my need to help or stand in has caused me great loss and later. I'm sure how to respond to the question today.
3024:	I think I'm ready to lead, just need a little more confidence. It's not that I'm ashamed, I just need to step out on faith. This has been an amazing journey!! Thank you for your vision.

Table 15

Fruit of The Spirit

Each participant participated in completing the Fruit of The Spirit Survey by Dr. David A. Slamp, to assess spiritual vitality (Appendix B). The questionnaire was comprised of seventy-two questions (Appendix C) that were focused on an individual's likes, dislikes, and overall self-awareness. The Likert scale was used for scoring with (0) being Strongly Disagree: This is never like me; (1) being Disagree: This is not me most of the time; (2) being Agree: This is mostly like me; (3) being Strongly Agree: This is always like me.

After filling out the survey, participants of the study reviewed the strengths versus weaknesses of the Fruit of the Spirit working in their lives. By way of where they scored, they determined whether there was work to do. Though none were perfect, some scored in high ranges for all of the nine fruit of the spirit, which are joy, faithfulness, kindness, patience, gentleness, self-control, goodness, peace, and love (Appendix B). Interpretation of the scores is as follows: 0-25% (pray and obey: improvement urgently needed); 26-

50% (listen and learn: needs improvement); 51-79% (an attitude of gratitude: Thank the Lord); 80-100% (celebrate the spirit: Praise God for His work in your life …and your obedience) Appendix B.

Questionnaires

This section discussed the pre-questionnaire, post-questionnaire, and overall evaluation forms completed by the participants. It was very informative of the feelings and views held by those participating in the study before and after the eight-week course. Noticeable changes of before and after scores were captured and recorded by the twelve-question assessment with participants saying they were made better by the eight-week time together. Overall evaluation reflected that they were more willing to take on leadership roles (Appendix D).

Conclusion

Every chapter of this study built upon each other. Though uncomfortable, the spiritual autobiography revealed hidden and dormant revelations for many years. It was not until I was forced, lovingly, to open the ignored door that I faced and acknowledged the wounds I tried to hide. This was how I began the healing process, and to this day, I am grateful.

Alicia Chole states, "Choices. Every single one is like a seed planted in the soil of our present and consequently, our future."[3] I say this because in some way or another, we all must make a choice and that choice in turn can either push or restrain us. Therefore, it

[3] Alicia Britt Chole, *Every Choice is a Seed* (Rogersville, MO: Onewholeworld, Inc., 2021), 8.

is important to be or become aware of our wellbeing physically, emotionally, mentally, and socially. Through this project, the seeds are both visible and invisible, but the effects have resulted in actions that have not only impacted one but many. The seeds resulting in woundedness is real and people have come to deal with in good and bad ways. Woundedness, however, does not have to compromise an individual's ability to carry out and perform effective leadership roles proficiently.

How long does it take to be an effective leader? I do not believe there is a one answer that fits all, that is why this project's first word in the title is "Developing." I believe it is an on-going process that even now in my fifty-five years of living, I am still in process. In *The Emotionally Healthy Leader,* author Peter Scazzero says, "The dysfunction and wounds hardwired into my brain and body proved to be much harder ground than I anticipated. It would take many years of starts and stops, trial and error, and returning to the unfinished drilling before I had the foundation that enabled me to write these pages."[4] That is life. We do not often realize the extent of our wounds, how deep our hard places have delayed our advancements in moving forward; but, once we can make the discoveries needed to help us become aware, true healing can begin.

The hypothesis of this project was that if participants receive an eight-week training program identifying how woundedness has impacted their ability to lead and the role of the fruit of the spirit in the healing process, then the transformative leadership model will be effective in producing leaders committed to their ministry assignments. The focus group actively participated and reflected on the demonstrations and teaching

[4] Peter Scazzero, *The Emotionally Healthy Leader* (Grands Rapid, MI: Zondervan, 2015), 50.

lessons provided to examine their wounded places, reactions, and responses that impacted their ways of doing things.

This project developed the leader within oneself by augmenting a transformative leadership model that promotes awareness, acceptance, and healing of those metamorphoses into transformation when one is wounded. The centering moment responses and focus group general discussions among the group revealed complicated grief that had never had an opportunity to be addressed.

This eight-week project has been a learning journey for both facilitator and participants. Having a safe space took away the fear of expressing our innermost hurts, with tears being shared within the sessions by all within the eight-week journey. Those who trusted me with their transparency blessed me that now, when we see each other, we hug with reinforced vigor. One personal reflection from 0124 was, “God will heal the brokenhearted. God still cares about me, and I am still wanted by Him.”

The limitations would be that we are few, and a larger sample would have yielded a bigger view of the success or failure of the project. Also, though it may result in question overload, I would have added the question pertaining to personal counseling and whether they saw themselves needing to speak to someone. Overall, the comments of the focus group on how this should be made available to our denomination as a class speak volumes to me about how significant the study was. I believe it is also important to note how the majority regretted the end of the study, which hints that the process is still in progress and that this is not the end all be all of the matter. It is just the beginning.

Continuation of the model and bringing groups together, creating a safe space, is warranted and shown to be beneficial. We need effective leaders that bring something to

the table to help, not lacerate those under their charge. Though wounded, God does not see us as useless, unvaluable, or impotent. All throughout scripture we see Him use those who are not perfect but flawed. Joshua was flawed. John Wesley was flawed. As a people we are flawed, but given God's presence and His word, we can lead even with a limp.

The question now, with everything that has been said, is one that you and you alone can answer, are you ready to lead? God is saying even now, "Be strong and courageous. Meditate upon my word and act in accordance with all that is written. I am with you wherever you go" (Jos 1:6-9). I say, "Let's begin."

APPENDIX A

WEEKLY SESSION SCHEDULES

Week 1: Introduction & Overview of the Project
10-minute introduction looking at the study purpose, description of facilitators, and participants' roles.
5-minute break
30-minute mini-lesson (15-minute music intro and 15 min self-reflection)
15-minute distribution of journals & time for questions and answers
5-minute break
15-minute reading of Poem "From The Deep" and participant's input of meaning
5-minute prayer and quiet dismissal.

Week 2: Understanding of Woundedness (What, Why & How)
15-minute centering moment
15-minute discussions of the prior week's journal entries
10-minute break
30-minute YouTube clip entitled "Woundedness and Healing" by Rev. Jesse Mwai and Lesson on Woundedness
10-minute questions and answers
10-minute take-away from session

Week 3: Knowing Your Worth
15-minute centering moment
15-minute lesson of "The Buck Stops Here/Clearing The Cobwebs/Free Indeed
10-minute break
40-minute talk: Who Do You Say I Am? Who Do You Say You Are?
10-minute discussion of takeaways from session

Week 4: Our Life Metamorphosis: Woundedness/Healing/Transformation
15-minute centering moment
15-minute Are You Ready For Change
10-minute break
30-minute lesson The Wounded Healer Leading With A Limp
10-minute break
10-minute takeaway of the session

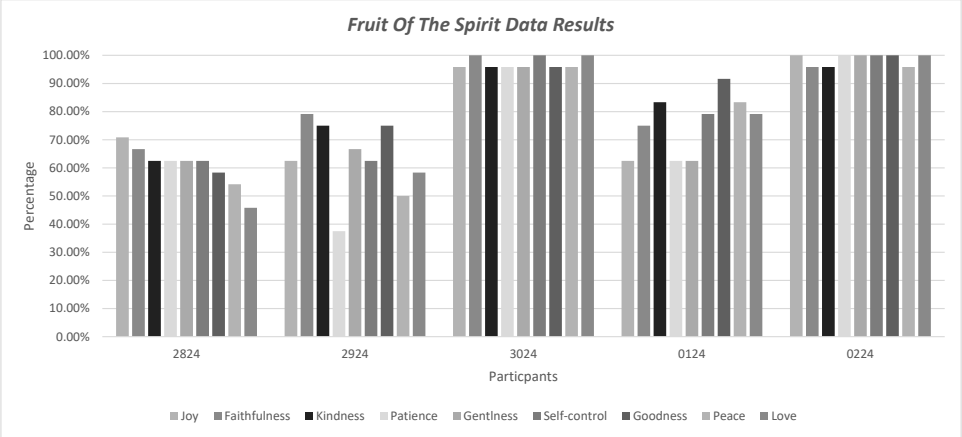
Week 5 and 6 Combined: Fruit of The Spirit & The Journey from Healing to Wholeness
15-minute centering moment
50-minute Fruit of the Spirit Teaching & Survey
5-minute break
30-minute Joshua 1 lesson
5-minute questions and answers
5-minute takeaway of session

Week 7 and 8 Combined: Worship Music For Healing & Wholeness & Let the Journey Begin…..
45-minute lesson on The Relationship Between Worship, Healing, and Wholeness
15-minute break

30-minute joint lesson on The Importance of Transformation
5-minute break
10-minute last journal entry made from participants
10-minute collection of journals
15-minute Post-survey & Overall Evaluation distribution and collection
5-minute open words from participants
5-minute Prayer and Closure to Begin……

APPENDIX B

FRUIT OF THE SPIRIT DATA RESULTS


Fruit Of The Spirit Data Results
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90.00%
80.00%
70.00%
60.00%
50.00%
40.00%
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20.00%
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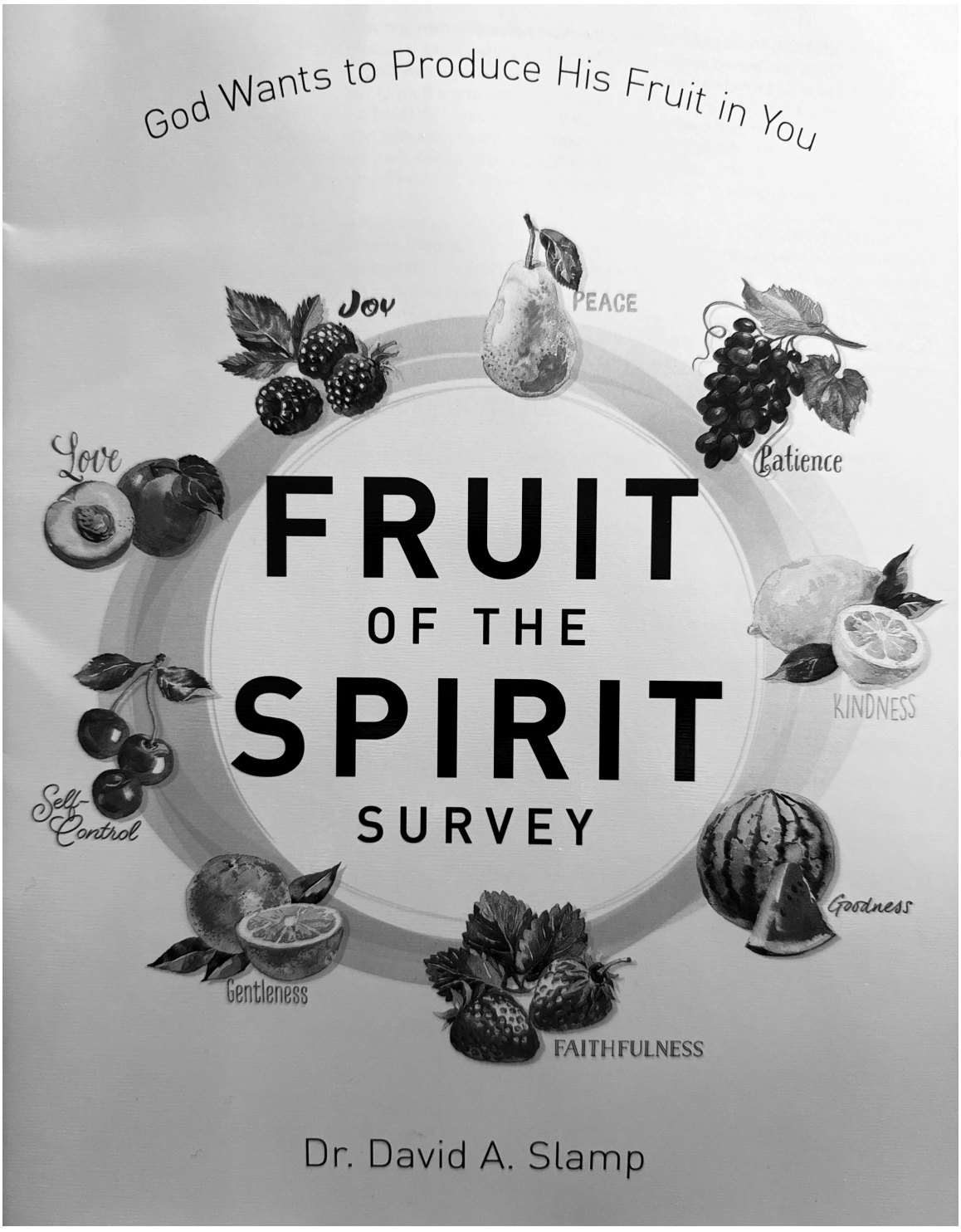
2824
2924
3024
0124
0224
Particpants
Joy
Faithfulness
Kindness
Patience
Gentlness
Self-control
Goodness
Peace
Love


God Wants to Produce His Fruit in You
Joy
PEACE
Patience
Love
FRUIT
OF THE
SPIRIT
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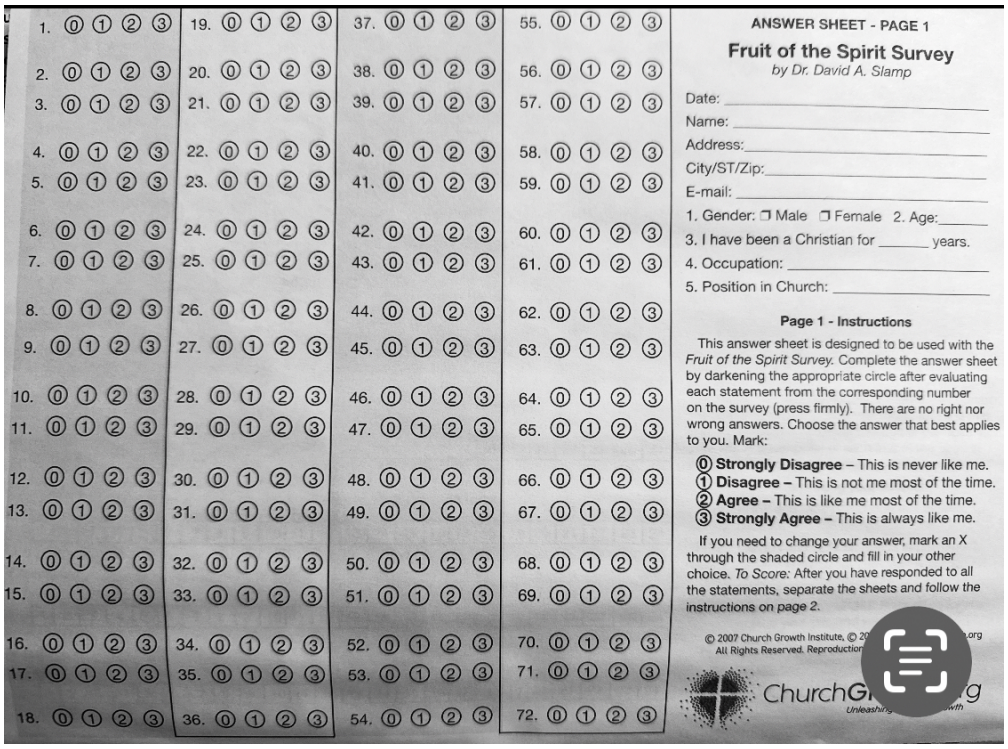
KINDNESS
Self-Control
Goodness
Gentleness
FAITHFULNESS
Dr. David A. Slamp



1. ⓪ ① ② ③	19. ⓪ ① ② ③	37. ⓪ ① ② ③	55. ⓪ ① ② ③
2. ⓪ ① ② ③	20. ⓪ ① ② ③	38. ⓪ ① ② ③	56. ⓪ ① ② ③
3. ⓪ ① ② ③	21. ⓪ ① ② ③	39. ⓪ ① ② ③	57. ⓪ ① ② ③
4. ⓪ ① ② ③	22. ⓪ ① ② ③	40. ⓪ ① ② ③	58. ⓪ ① ② ③
5. ⓪ ① ② ③	23. ⓪ ① ② ③	41. ⓪ ① ② ③	59. ⓪ ① ② ③
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7. ⓪ ① ② ③	25. ⓪ ① ② ③	43. ⓪ ① ② ③	61. ⓪ ① ② ③
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17. ⓪ ① ② ③	35. ⓪ ① ② ③	53. ⓪ ① ② ③	71. ⓪ ① ② ③
18. ⓪ ① ② ③	36. ⓪ ① ② ③	54. ⓪ ① ② ③	72. ⓪ ① ② ③

ANSWER SHEET - PAGE 1

Fruit of the Spirit Survey

by Dr. David A. Slamp

Date: _____

Name: _____

Address: _____

City/ST/Zip: _____

E-mail: _____

1. Gender: ❒ Male ❒ Female 2. Age: _____

3. I have been a Christian for _____ years.

4. Occupation: _____

5. Position in Church: _____

Page 1 - Instructions

This answer sheet is designed to be used with the *Fruit of the Spirit Survey*. Complete the answer sheet by darkening the appropriate circle after evaluating each statement from the corresponding number on the survey (press firmly). There are no right nor wrong answers. Choose the answer that best applies to you. Mark:

⓪ **Strongly Disagree** – This is never like me.
① **Disagree –** This is not me most of the time.
② **Agree –** This is like me most of the time.
③ **Strongly Agree –** This is always like me.

If you need to change your answer, mark an X through the shaded circle and fill in your other choice. *To Score:* After you have responded to all the statements, separate the sheets and follow the instructions on page 2.

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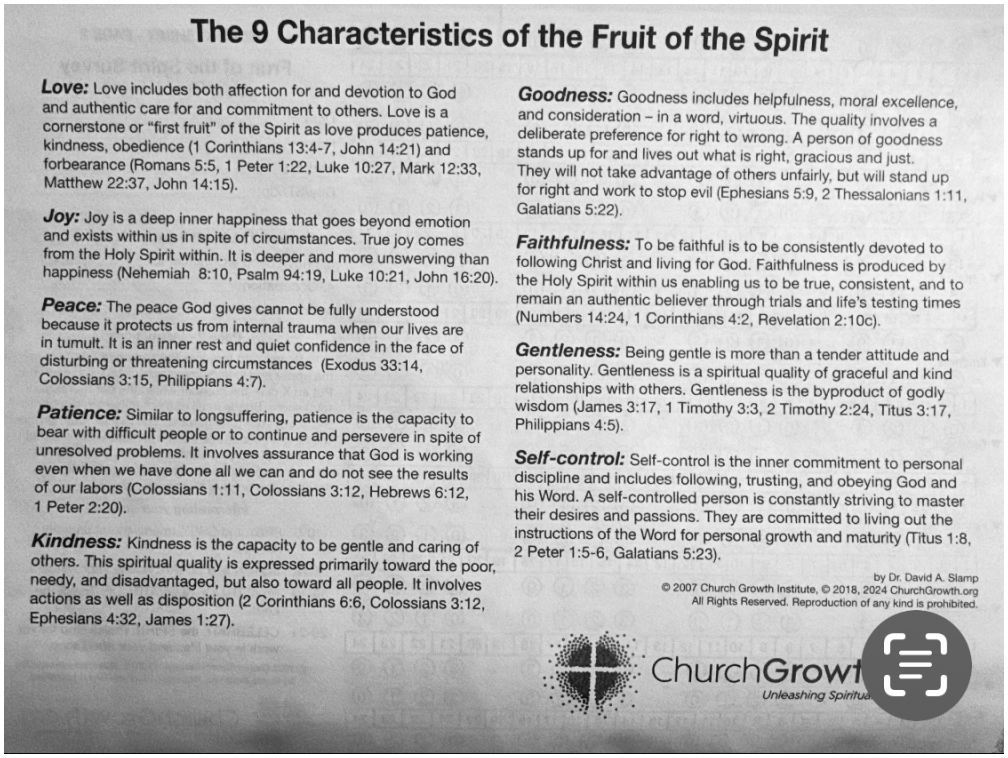

The 9 Characteristics of the Fruit of the Spirit

Love: Love includes both affection for and devotion to God and authentic care for and commitment to others. Love is a cornerstone or "first fruit" of the Spirit as love produces patience, kindness, obedience (1 Corinthians 13:4-7, John 14:21) and forbearance (Romans 5:5, 1 Peter 1:22, Luke 10:27, Mark 12:33, Matthew 22:37, John 14:15).

Joy: Joy is a deep inner happiness that goes beyond emotion and exists within us in spite of circumstances. True joy comes from the Holy Spirit within. It is deeper and more unswerving than happiness (Nehemiah 8:10, Psalm 94:19, Luke 10:21, John 16:20).

Peace: The peace God gives cannot be fully understood because it protects us from internal trauma when our lives are in tumult. It is an inner rest and quiet confidence in the face of disturbing or threatening circumstances (Exodus 33:14, Colossians 3:15, Philippians 4:7).

Patience: Similar to longsuffering, patience is the capacity to bear with difficult people or to continue and persevere in spite of unresolved problems. It involves assurance that God is working even when we have done all we can and do not see the results of our labors (Colossians 1:11, Colossians 3:12, Hebrews 6:12, 1 Peter 2:20).

Kindness: Kindness is the capacity to be gentle and caring of others. This spiritual quality is expressed primarily toward the poor, needy, and disadvantaged, but also toward all people. It involves actions as well as disposition (2 Corinthians 6:6, Colossians 3:12, Ephesians 4:32, James 1:27).

Goodness: Goodness includes helpfulness, moral excellence, and consideration – in a word, virtuous. The quality involves a deliberate preference for right to wrong. A person of goodness stands up for and lives out what is right, gracious and just. They will not take advantage of others unfairly, but will stand up for right and work to stop evil (Ephesians 5:9, 2 Thessalonians 1:11, Galatians 5:22).

Faithfulness: To be faithful is to be consistently devoted to following Christ and living for God. Faithfulness is produced by the Holy Spirit within us enabling us to be true, consistent, and to remain an authentic believer through trials and life's testing times (Numbers 14:24, 1 Corinthians 4:2, Revelation 2:10c).

Gentleness: Being gentle is more than a tender attitude and personality. Gentleness is a spiritual quality of graceful and kind relationships with others. Gentleness is the byproduct of godly wisdom (James 3:17, 1 Timothy 3:3, 2 Timothy 2:24, Titus 3:17, Philippians 4:5).

Self-control: Self-control is the inner commitment to personal discipline and includes following, trusting, and obeying God and his Word. A self-controlled person is constantly striving to master their desires and passions. They are committed to living out the instructions of the Word for personal growth and maturity (Titus 1:8, 2 Peter 1:5-6, Galatians 5:23).

by Dr. David A. Slamp

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APPENDIX C

FRUIT OF THE SPIRIT QUESTIONNAIRE

Fruit of The Spirit Questionnaire

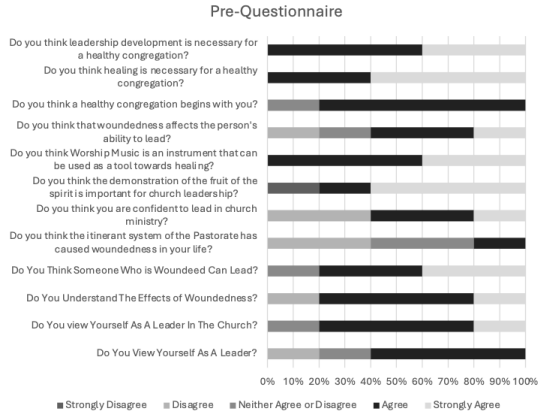
1. I am dedicated to God and do what I can to help Him.
2. So far, I'm not fully devoted or committed to God.
3. Even when tested or in trial I typically rejoice within myself.
4. I do not find happiness or fulfillment in many things.
5. I feel restless or unsettled inside.
6. When there are problems or changes in my life, I am not calm within.
7. I have a hard time waiting for others to act or respond to God.
8. I do not bear hardship very long.
9. I am not naturally empathetic with anyone who is hurting.
10. The Lord gives me deep compassion for others less fortunate than I.
11. When I am hurt or offended, it is extremely hard for me to be forgiving.
12. I do not strive to be a person of integrity.
13. I do not consciously work to live out what the Bible teaches.
14. I believe God can count on me to be true when the pressure is on.
15. When I deal with conflict I prefer to do it amiably and with grace.
16. I do not believe God has given me a tender heart at this point.
17. I do not see myself practicing restraint when a situation is out of control.
18. I keep the spiritual, social and physical aspects of my life in balance.
19. I go out of my way to help or encourage others.
20. I do not sense God's Spirit enabling me to care people who are unlovely.
21. Knowing God and doing his will gives me pleasure.
22. I do not feel happy or contented inside.
23. There is a stillness in my heart even when I am facing deadlines.
24. Because of God's presence, I keep my cool when others around me are afraid or anxious.
25. If I am given a tough job to do, I will stay with it however long it takes.
26. When I am in a hurry in traffic or people in line of me are slow, I notice that I will still quietly wait my turn.
27. I am not naturally moved to be benevolent with others in need or trouble.
28. I give a place in line to someone who is handicapped or struggling with something.
29. I have a growing desire, and am committed, to be a righteous person.
30. I focus on doing the right thing even when it is not noticed.
31. I give of my time, talent, and resources only if it is convenient for me.
32. I see myself regularly working at being true to what I believe.
33. I would not classify my spirit as mild and gracious.
34. I have a calm and gracious approach to people with problems.
35. I can't help but just tell others exactly what I think.
36. I am not one who endures well.
37. In general, I am not concerned about what's best for others.
38. I adore the Lord and care deeply about his people and work.
39. Even when coworkers or family members complain or are upset about something, I find delight in my relationship with God.
40. I think negative or pessimistic thoughts about people and situations.
41. The Lord has blessed me with uncommon tranquility in the middle of life's storms.
42. The term "restless" is a good description of me.
43. I usually do not have a capacity to tolerate things.
44. When I know a job is worth while, I stick with it until it is done.
45. God gave me a gently spirit that I did not naturally have.
46. It is very difficult for me to be a tender or sympathetic person.
47. I concentrate on being a decent and responsible citizen.

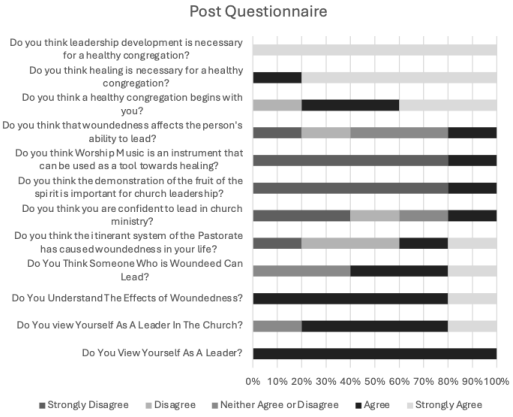
48. I am not a “gracious” person typically.
49. God has given me a heart-level commitment to be authentic and consistent in living out my commitment to him.
50. I do not consider myself to be reliable in spiritual matters at this point.
51. I do not manage strife calmly and gently.
52. I am committed to being gracious in my dealings with others.
53. I exercise self-discipline even when facing a difficult task.
54. I am consistent at doing things that require self-control, like daily devotions or physical exercise.
55. I give to others without expecting anything in return.
56. At this time I do not seem to be deeply committed to God.
57. I find great satisfaction just in being faithful and serving God.
58. I do not have a deep sense of fulfillment in the midst of trials or difficult circumstances.
59. I feel inner tumult and chaos within me.
60. I am best described as a person of calm and harmony.
61. I am understanding and persistent when facing delays and interruptions.
62. It is almost impossible for me to calmly endure when having problems.
63. I am excited about the opportunity to minister to others in their times of need.
64. I am bothered when someone wants me to go out of my way to help them.
65. Being a decent and gracious person describes me perfectly.
66. I am typically unscrupulous or ruthless.
67. I am always concerned thqat I be a person whom God can count on.
68. At this point in my life being consistent as a person of faith doesn’t concern me.
69. I would classify myself as tender or meek.
70. My temperament or style is to be firm and forceful.
71. I am not concerned about controlling myself. I am just who I am.
72. I regularly look at my life to be sure I am managing myself, doing all I know to do.

APPENDIX D

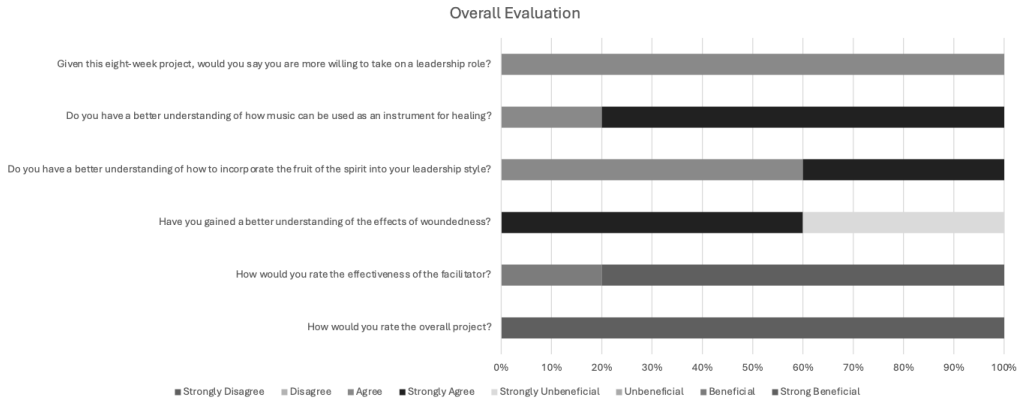
PRE-AND POST-QUESTIONNAIRE

Questionnaire





Overall Evaluation



Short Answer Responses

Q1: Overall, during your participation in this project, what was most beneficial to you?	• Gained more strength and understanding • Incorporating music into the healing process • Opening about personal life without feeling judge. Music essential in feeling peace • In-depth teaching with opportunity to give feedback • How to deal with the healing of woundedness
Q2: Overall, during your participation in this project, what was the least beneficial?	• N/A
Q3: What improvements would you suggest to make this project better?	• Increasing time • Increasing participation size • Delving more into the process of grit / loss other than death

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